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DECEMBER, 1908.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

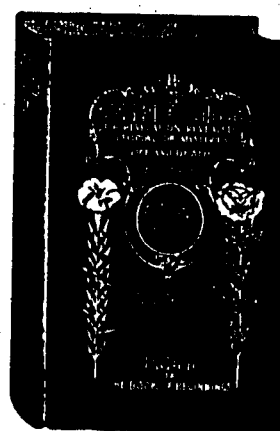
SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

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THE MYSTERY OF NATURE.

THE works of God are fair for naught,
Unless our eyes in seeing
See hidden in the thing the thought
That animates its being.

The outward form is not the whole,
But every part is molded
To image forth an inward soul
That dimly is unfolded.

The dew falls nightly not alone
Because the meadows need it.
But on an errand of its own,
To human souls who heed it.

The stars are lighted in the skies
Not merely for the shining,
But, like the looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore
Which men are wise in knowing.

The clouds around the mountain peak,
The rivers in their winding,
Have secrets, which, to all who seek,
Are secrets worth the finding.

Thus Nature dwells within our reach,
And though we stand so near her,
We still interpret half her speech
With ears too dull to hear her

Whoever yearns to see aright,
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

Whoever hears the coarsest sound—
Still listening for the finest,
Shall hear the noisy world go round

To music the divinest.

So since the universe began,
And till it shall be ended,
The soul of nature and the soul of man,
And the soul of God are blended.

—Theodore Tilton.

WISDOM AND IGNORANCE.

WHEN we begin to comprehend that Wisdom and Ignorance are the light (Heaven) and shadow (Hell) of Deity, and that harmonious use of and adaptation to all things is Divine Power; and that discordant use of and adaptation to all things is chaos, then we will understand the purpose of life.

There is no outside power located somewhere in the universe that is all good, and another external power that is all bad. The whole universe and all it contains is good when properly used, but for lack of wisdom we create discord (we are out of harmony with the harmonious Whole) and suffer therefrom, and we give our ignorance a name and call it "evil spirits" or "Devil." But we might just as well call the infant a devil when it puts its hand in the fire and gets burned. Because the one who is just beginning to learn to play a violin makes discords that set one's teeth on edge, it does not follow that the Devil produces this inharmony; it is simply his ignorance of musical art. And so with all other things; Ignorance is the progenitor of all so-called, evils—diseases, disaster and death—that human beings inflict upon themselves.

There is not a thing or an element in the universe but if rightly used gives happiness, while if wrongly employed it makes us unhappy. And even this unhappiness is good, for it teaches us that there is only one path-way to Heaven, and that is harmony of being.

What we think, in our ignorance, are curses, we see as blessings when we become wiser.

As long as we believe that some God or Savior or spirit will do for us what we must do for ourselves, we will remain in darkness, and the Devil-Ignorance will render us unfit to enjoy life.

We will not get the prize of Permanent Happiness for nothing. We will have to strive for it with at least as much zeal as we now strive for material things, but it is worth all it costs, for it is the real life of Peace, of which the ignorant life is but the shadow.

DO GOOD TO YOURSELF FIRST.

You who "want to do good to poor, suffering humanity," have you made your own life perfect—have you done "good" to yourself? Have you made yourself healthy, prosperous, charitable, kind and loving?

It is not a question of money, but of soul culture. A smile, a word of love and cheer, costs you nothing. Are you treating your mother, wife or sister or other relative or friend with the best consideration? Are you sending out the thought of love to those who need it most, being themselves deficient in that soul-changing power? Are your aspirations pure and lofty and do you seek to fill your mind only with the purest and best mental food that you may be an honorable representative of the human family? If you are a prospective father or mother, do you realize your responsibility for the perfecting of your mind and body, that you may bring offspring into the world who shall be the children of light, instead of darkness.

You would "do good to humanity?" Do you realize that in the very act of eating your daily allowance of the flesh of murdered animals, you are helping to maintain a vast army of men, who do the killing, upon the lowest plane of brutality, cruelty and degradation?

Do you realize, you women who are so full

of bewailing over humanity's woes, that you help largely to maintain and increase those woes by your selfish and thoughtless conduct? The birds and feathers on your hats, and the seal-skin cloaks on your backs, attest that your interest in the good of humanity is not genuine.

The good of humanity has its center in each individual. Do good to yourself first of all, by manifesting that which you desire to do for humanity.

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A man's status in the universe depends upon the degree of growth he has evolved. Growth is from within outward; hence, the important thing is what he is interiorly—of far more importance than what he owns exteriorly. He must grow the various phases of his being from the seed state, just as the acorn must evolve roots, trunk, leaves and blossoms to be a perfect oak, and, like the acorn, he must assimilate and concrete into himself the unconscious, invisible elements of Nature and make them conscious and visible. A man who does not grow spiritually, is as much at a disadvantage as would be an infant that would always remain such.

*

* *

We rise or fall together, for we are all "One in Spirit." This is the most difficult lesson for us to learn. We speak about it very eloquently, but who is there that soulfully realizes it? There can be no perfect peace for all until there is peace for each, and peace is not bred by antagonism, but by love. And love does not mean to encourage one in wrong doing, but to so shape all things that it will be impossible for him to want to do the wrong any more.

*

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Wise men are mostly silent, for they know that only wise thoughts expressed can bring happiness.—LUCY A. MALLORY.

KEY THOUGHTS.

Most "Reformers" forget that reformation begins at home.

The quickest road to Heaven is by following your God-like intuitions.

When one is continually telling of how much good he is doing, and repeating what has been said of his perfection, it is a bid for flattery, and he is very far from the Kingdom or Self Center.

The spirit of whatever you cultivate grows into your being, to the degree that you expand its growth by your thoughts; therefore, if you want the happy influence of the spirit of love to abide with you, cultivate it at all times.

You must keep your mind clean of wrong thinking, and clothe your spirit with kindly thoughts and good acts, and you must nourish yourself, spiritually, with love for all living beings. You cannot have done this without exercising a good influence on others.

People, generally, do not believe in One God,—the all-inclusive Deity,—but in partial Gods. A man's God is never higher than his plane of unfoldment, or, in other words, man worships the discarnate spirit on his spiritual plane—this is the God that answers his prayers.

The soul's progression means the enlargement of consciousness. Liberty, freedom, means intellectual and spiritual expansion—a mind broad enough to give a cordial welcome to all the good intelligence in all worlds; a heart great enough to feel love for all forms of life—animal as well as human.

The fear of death kills people, just as the fear of a contagious disease is the best condition for its propagation. Fear is the pathway of lack of faith. One is, therefore, an Atheist to the degree that he cultivates fear. And fear is the concomitant of a wrong life; hence, wrong living is the way to death.

The worst children to manage are those who are bribed by their parents with material rewards to be good, instead of being so loved that obedience comes natural to them.

Your environment—no matter how beautiful and perfect it may be—will never be right until you are right. A fit of anger will cause a paradise to look ugly. All the joy goes out of your environment if it goes out of you. And, then, think how beautiful a common environment looks through the eyes of Love!

Involved in the murder of animals for food, sport, experiment and adornment is the violation of several of the commandments of the Decalogue, and also the Golden Rule. Murder, theft and covetousness, are brought into action in the killing of animals, and we certainly are not thus doing unto others as we wish to be done by.

What seems to be the hardest lesson for the individual to learn is that the most important factor in his evolution is his own conduct and not that of others. If another is angry with you, it is a lesson to teach you patience; if another steals from you, it is a lesson to teach you honesty. When you are strictly honest, no one will steal from you.

Harmonious relations that have been disturbed or broken cannot be restored by recapitulation. Leave the has been to bury itself! If your course has been worthy it does not need speech to justify it! If it has not been worthy, it cannot be justified, and talking it over will increase the inharmony and regret! Let go of the past! Fill up with Love and Harmony of the Now!

We continually regard the world and pick out our superiors—not superior in nobility of character, but superior because they own more things than we do, or have been put upon a pedestal by ignorant public opinion. There is not, however, anything or anyone superior to your own soul, whose superiority you ignore because you turn your back upon it and are blind to its perfection.—LUCY A. MALLORY.

MIRACLES.

THE world stands in awe before the, so-called, miracles of Jesus and others: turning water into wine, cleansing lepers, raising the dead, giving sight to the blind.

But do not see the more stupendous miracles that, daily, each man displays.

How full of miracles and of infinite possibilities is man.

How wondrous the blood and its circulation! The nervous system and its minute ramifications!

The brain, and its capacity to retain all forms of intelligence!

The hand that heals the sick, soothes the sobbing child, writes the prose and poems of all times, limns masterpieces, plays all instruments of music, and fabricates the machines, the textures, and all the useful and necessary things we daily need and employ!

And then that mighty miracle of digestion and assimilation—that transforms with the power of Divine alchemy, food into thought, feeling and action; that takes nuts and fruits and vegetables and transmutes them into Man, by the power of God manifest in the flesh! —L. A. M.

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What is a medium? It is just what the word implies—an agent to transmit some element. Glass is a medium through which light passes, and the light will be of the color of the glass. So a spiritual medium is a medium for the transmission of spiritual intelligence (light), and that intelligence will be more or less colored with the spiritual state of the medium through whom it passes. A corrupt medium can, therefore, no more transmit pure spiritual intelligence, than a piece of black glass can transmit sunlight in its pristine purity.—L. A. M.

If you would succeed, love something—the more love, the better you will succeed.

PROGRESS IS ETERNAL.

MEN speak as if this world was always "the same old world," but it has undergone and will undergo changes that correspond to the changes, from infancy to maturity, in man.

There is no fact more patent in Nature than that of change in all things, and especially is this noticeable in those things having life most abundantly. Fossils are the slowest of all to become transformed.

What men need for swift progress is "more abundant life." Keeping dread ideas in the mind, worshiping dead precedents, eating dead flesh, dealing out death to animals and men, and keeping everybody in ignorance of a better way of living, does not and cannot give humanity "more abundant life."

Nature tells us plainly and unmistakably that each one must grow all the evolutionary phases of his own being. If we will not grow the blossom of beauty and goodness, we cannot enjoy its fragrant happiness.

*

* *

The members of a sect, calling themselves the "Holy Rollers," were driven out of a town in this State, because they were destroying their household effects, in order to live a Christ life. The people might destroy their lives through riotous living, and ruin the lives of their offspring by their example, yet there would be nothing done to prevent it; but when they destroy their furniture, because they think that this is the way to follow the teachings of Christ, they are considered insane, and unfit to live near those who do not do this.

* *

The New York Court of Appeals, in the case of the people vs. Pierson, declares that dependence upon faith healing in the case of sickness is criminal negligence. According to this decision, Jesus Christ himself, if he were now here in the physical body, would have to stand trial for criminal negligence, by professing to heal the sick with the simple formula: "Thy faith hath made thee whole."

THE FRIENDS OF CHARACTER.

JOHN P. COOKE.

ONE of the taints, one of the most fatal defeats of intelligence is the weakening of character which superstition always accomplishes. For it makes a living reliance upon character,—which is educated will,—of the smallest avail; nay, it is apt to make manliness and womanliness, to make virtue and sincere excellence, all but impossible; and for this reason, that it induces men to depend for their salvation here, and hereafter, on something outside of themselves; or something quite other than goodness, on something that is foreign to honesty, truth, courage, honor, and the fidelity of the loyal heart,—the sincerity of the Spirit.

If there is one thing that is true, everywhere and always—true without the least admixture of error or qualification—it is this: That men are saved by what they are! What they are at heart; what their quality is; what the substance of their intellectual, moral and spiritual nature is, must determine their places here, or there, now or hereafter in this universal and omnipresent world of Divine Law.

For this educated, ethical will, this thing that we call "character," there is no proxy. It brooks no substitute.

The man or the woman, alone, such as he or she is or has made himself or herself, goes to the bar of Heaven, or progresses to the next degree of the spiritual life, in legitimate, ethical standing. Whether that standing be high or low; worthy or unworthy; good, bad or indifferent. Whatever you are, you are!

As Buddha wisely taught: "All that we are is the result of what we have thought. It is founded on our thought, it is made up of our thoughts. If a man thinks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him." "Hatred does not cease by hatred." "Hatred ceases by love." This is an old rule, and a very true one.

Oh, Light of Heaven! grant that all might lay its great truth to heart!

By one's self controlled, self is the True Path of Peace attained and realized. Thus is it brought into expression; into realization and actuality.

The ethic quality, the nobler human qual-

ity of Love, of Justice, of Truth; this it is that absolutely decrees a man's rank and destiny. Upon this God's government reposes—reposes as in the truth and certainty of mathematics. Upon this the moral evolution of human society rests. The day must come when Goodness shall cover the earth as the waters cover the bed of the Atlantic.

"Get the Truth once uttered,
And 'tis like a star new-born
That drops into its place,"
And which once circling in its placid round,
Not all the tumult of the earth can shake."

Man is born to conquer Nature and not to follow it.

You cannot believe in God until you believe in yourself.

Man never dies, nor is he ever born; bodies die, but he never dies.

As soon as you make a sect you protest against Universal Brotherhood.

Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.—
Swami Vivikenanda in Star of the Magi.

We imagine that poverty consists in having but small means, but real poverty is to make our being useless. Good vision, perfect hearing, capacity to think clearly, and to speak our desires, perfect health—these are our real riches. If we rightly use them our possibilities are endless; but bereft of them, millions of money cannot replace them, and yet how many destroy mind and body in their ignorant and greedy strife for gain. L. A. M.

Mr. W. J. Colville's engagements at Seattle, Wash., and Victoria, B. C., were, as they always are, very successful. He spoke to enthusiastic and overflowing audiences. He is now fulfilling a three months' engagement in California, and is now lecturing in San Francisco and Oakland.

Mr. J. A. Lesourd, one of Portland's best citizens, has entered into the spiritual realities. Mr. Lesourd was a "great soul." He saw life from the heights of right living. He was a Spiritualist in the true meaning of the word—ever honorable, kind and true in all the relations of life.

You mistrust your own soul to the degree that you falsify its perfect principles.

FROM MOTHER VIRTUZIA.

I HAVE a word for those human souls that I may find through the printed page.

I must speak; speak until I can unstop the ears of the spirit in each one. Until the apprehensions of the inner life shall awake and hear and heed. Then they shall feel, as in an ecstasy what a blessed, what a measureless thing is birth. The second birth. The birth into spiritual consciousness. I must work, I must find expression until each soul shall know of the Love, the Living Goodness that enfolds you and mantles you round about, encircling you with the myriad blessings of its life-giving arms.

The Birth, so often dreaded by the half vivified spirit, is the very thing that makes life, here and now, endurable. Filling it with bright Hope—inspiring it with the anticipation, the joys, the possibilities of Being!

But for those in the Inner Life who pour their love upon you, you would have no quickening thrill of Divine Life; of the Perfect Love, the ever growing gladness of heart and soul.

For these measureless blessings are echoed down the vaults of time from the matchless Love of the Infinite and Unchanging Goodness.

Were it not so, your days would be dead and devoid of Aspiration—indifferent to the innate gladness of being.

The imagination, that super sensuous, inner nature, would be famished; yes, starving amid an abundance of life that was unknown and unsuspected.

You would be starved, stifled, famished in the material prison-house of your body, and your little, feeble, glow-worm spark of life would die out, leaving the poor husk, shrunken, dead, withered and purposeless.

Without the spiritual activity of the Inner Life, there would be nothing to urge you forward and inspire you to arise and shine in the True Life! There would be, for you, no grand Fount of Inspiration.

Then love and help one another.

If I have Life, I can impart it to you.

If I have Love, I can bathe you in its influence.

If I have Truth, I can reveal it to you.

If I have Light, I shed its rays over you.

And by the powers of Life, Love, Truth and Light I quicken those powers and attributes and Divine qualities within you! Thus ushering into your life the birth of the spirit. The

way of Joy! The way of Peace! The way of the Blessed Life—that Life

"Where Love is an unerring Light
And Joy its own security."

Man must be more than a living soul. He must be a quickening spirit!

NOT A CRITICISM, BUT A LEAF FROM EXPERIENCE.

To the Editor of The World's Advance-Thought:—

WHO says that "hypnotism and mediumship are psychic processes destructive of individual life" cannot speak from experience. For if he does, how could he have survived it? And if he does not how can he assert it?

"It all depends upon their use," as you rightly comment.

It also depends upon the forces or life-principles inherent in the factor hypnotically influenced, or to whom mediumship comes or in whom developed.

The morally weak, as well as the strong, may be acted upon in either case, if sensitive; and all sensitives are subjects of both—only with differentiated effect, according to the adjustment of these forces or their relations toward each other.

A sensitive with inspirational qualities will express himself in accordance with his education or mental development; his power of logic; his tastes; his good or bad qualities; his passions or virtues; his desires or feelings; and his love of self or his aspirations for perfection—the most active inclinations ruling, and both revealing that which may be ordinarily hidden.

This may be applied to every degree of sensitiveness and every phase of mediumship. "As a man thinketh (or doeth) so he is."

ARTHUR F. MILTON.

Much is said about the strength of spirits extraneous to one's self; about the power of Jesus, Peter, Paul and John; the power of "our spirit friends over there;" but if the people who exalt the power of discarnate spirits are told that they themselves have equal spiritual powers involved in their own beings, they are incredulous and deride the thought. Yet we cannot know of the power of discarnate spirits until we have unfolded the power of our own individual spirits.

Truth active in man is alive; in a book it is dormant.—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LAWS OF CREATION.

WHAT do you suppose creation is?
What do you suppose will satisfy the soul, except
to walk free and own no superior?
What do you suppose I would intimate to you in a hundred
ways, but that man or woman is as good as God?
And that there is no God more divine than Yourself?
And that is what the oldest and newest myths finally mean?
And that you or any one must approach creations through
such laws? —*Walt Whitman.*

WHAT IT IS TO BE A SPIRITUALIST.

PURE thinking is the magnet that attracts
wisdom from the supernal spheres—true
and abiding and satisfactory knowledge of the
spirit world.

If you do not become a Spiritualist in
thought, you cannot be a Spiritualist, no mat-
ter how often you witness spiritual phe-
nomena.

One should not begin the investigation of
spiritual phenomena until he understands the
Spiritual Philosophy. In other words, one
must get the religion of Spiritualism first—
without it he cannot attain Spiritual Commu-
nion. And the one who investigates without
this preparation will either become discour-
aged and pronounce it all fraud, or he will be
drawn into something that it may take a long
time to get rid of.

All truths must be individually worked for.
This applies to spiritual truths as well as to
the arts and sciences. No one would ever
become a musician if he were to give up try-
ing, because of the discord he makes in trying
to learn.—L. A. M.

DISCARD BLACK.

WHY do people dress in black and surround
themselves with the "trappings of woe"
when their loved ones die, if they really have
"gone to Heaven," as they claim? This then
should be a joyous occasion, more joyous than
the celebration of birth or marriage. The very
fact of donning black at the death of the body
of a friend, and enshrouding one's self in woe,
misery and grief, is positive proof that we
are far from sure of a happy, spiritual exist-
ence hereafter, for no one is ever miserable
over a good that he is positive about. Where
there is no loss, but consciousness of gain, it
is natural to feel happy, and show it in our
dress and appearance.

Black is not a symbol of life, but represents
negation of life. In fact black is detrimental
to healthy, vigorous life, as can readily be
proved. Put a yard of black cloth and a yard
of white cloth over the grass on the lawn in
summer, and at the end of a few weeks, the
grass under the black cloth will be dead and
withered, while that under the white cloth
will be alive and green.

Black is the symbol of materialism—the
color of the mud; and the very opposite of the
sunshine of Heaven. If the loved ones have
"gone to Heaven"—the abode of light and joy
—why not strive to conjoin ourselves to that
supernal sphere? Sorrow severs the connec-
tion between ourselves and friends who have
entered this heavenly sphere, for "sorrow
cannot enter there."

The average funeral, with its trappings of
woe and the despairing looks of the attend-
ants, could certainly not be improved upon,
in its horrible and discouraging features, if
the departed had gone to the orthodox Hell.

The fact is that people, generally, have not
the least conception of spiritual existence.

They know only the physical body and when that is gone, they have no actual belief in a state of existence apart from a physical body. Some of them hope that they may live hereafter, but that thought is coupled with living again in a flesh body and satisfying physical wants.

The wearing of mourning is also a sign of thoughtlessness—of adherence to custom, without thought or question. Even the "heathen" Chinese are ahead of us in the white garments—the white wedding robes—they don at the transition of a friend.

Black is the symbol of the night of existence—the realm of shadows, nightmare and sensual sleep, the storm and the cyclone.

If you want to be healthy and happy and enter into the spiritual life of your translated friends, do not put on garments that represent regret and misery. If you want to manifest a heavenly spirit do not dress in black. If you want to be cheerful and courageous, do not put on that which represents woe and discouragement.

We often hear the expression: "Oh, I am too old to put on so light a color!" So they make themselves appear old and hideous by trying to dress old.

Take a woman seventy years of age and let her be dressed in pure white and she will look at least forty years younger than she would when dressed in black.

If you would be young, dress young, look young and feel young! —LUCY A. MALLORY.

*
* *

In the spiritual world (not the spirit world) the developed spirit is as beautiful as its cultivated love. There there are no black or brown or white people, but all shine with the lovely radiance of Divine Love and Wisdom. What we call a negro or an Indian here, is simply the house of flesh that that certain spirit inhabits for its education, but, spiritualized, all life is One in spirit and in truth.

ITS ORIGIN.

THE old civilization is the vivisectionist's civilization,—any torture and pain may be inflicted upon other living beings in the interest of our own welfare,—and this is the point of view in social, political and sectarian matters, maintained by those who sustain vivisectionists in their practices. If it is permissible to torture animals in the interest of our diseases, it logically follows that it is permissible to inflict pain and torture upon them for "sport," to satisfy the abnormal cravings of the stomach, and to please our vanity; hence, follows the skinning alive of beautiful, affectionate seals; the wrenching of wings from live birds; the horrible torturing of geese to enlarge their livers for a "delicacy;" the shooting and maiming of harmless pigeons and other animals for "sport;" the cruelty practiced upon Persian sheep to obtain Persian lambs' fur; the "sweat shop" for the benefit of "bargain" counters; the kidnapping of respectable young girls by the purveyors of lust; the brutalizing of an army of men as slaughterers (murderers) of animals for food; the criminal offspring that many of these men bring into the world as a necessary result of their terrible occupation; the cruelty and torture inflicted upon millions of animals in transit to, and within, the slaughter houses; etc., etc.

And the people who sustain this Hell upon earth wonder why "the Lord so afflicts us?" and want to know, "what have we done that our daily life should be such a torment, filled with misery, disease and all manner of terrible happenings and burdensome cares?"—forgetting that as we sow, so must we reap, and that believing that "Jesus paid it all" neither lessens the burden nor the evil results to themselves.

And the origin of all these horrible evils is the outcome of the selfish idea that Heaven is for me and my little set, and a Hell of torment is the portion of all the others.—L. A. M

PERPETUAL YOUTH.

WALLACE YATES.

OSTEOPATHY has taught us many things of interest to our physical well-being, or rather has recalled to our consciousness many things we had forgotten. To my mind, the greatest interest in the new pathy is its relation to the rising demand for perpetual youth, or physical immortality. It is a little singular that the name of the founder of Osteopathy should be in such opposite contrast to the essence of the new ism—which is motion.

Some thirty-five years ago, Dr. Trall put forth a work called the "Family Gymnasium," which gave a series of movements having special reference to their effect on the internal organs; and some of us in our parlor gymnastics have been using these flexions, extensions, rotations and spreadings, actively, which the patient now passively permits the Osteopath to perform upon him on the operating table.

Watch a child at play for an hour or two, and the chances are you will observe it go through all the motions voluntarily and with a delightful unconsciousness of their effect on his nerves, which we now have to perform with an effort of the will and with special reference to our "health," or else, after a long period of lazy inaction, we have to call upon the osteopath to overcome lesions due to stagnation of muscles and joints. The secret of old age creeping on us while, as physiologists tell us, our cells are constantly being renewed, is that we have foregone the activity of the child and adopted the conventionally deliberate movement of "maturity," which gradually encroaches on our normal activity as a neglected briar-patch does on the farmer's field. Why mankind has fallen into habits like these might be hard to answer from the standpoint of reason. Of course, observation shows us that excess in indulgence of the various appetites is the immediate cause of decrease of activity, but the predisposing cause lies deeper, and lack of actual knowledge of the Wherefore accounts for the priestly invention that men are continually tempted of the devil!

If your room is in disorder and dirty, you cannot be comfortable, then how can you expect to be happy when your mind (the house not made with hands) is in a like condition?

THE WORSHIP OF THINGS.

BLESSED is he who is not swept off his feet by the present tidal-wave of materialism. Wealth is good and not to be despised. But the son or daughter of the modern wealthy man is under a serious handicap in the attainment of character, usefulness and even success, in the ordinary sense. An environment of affluence in the formative period of life imposes a severe test. The poor man who, from force of contrast, cherishes envy and bitterness is also under a serious handicap of another kind, but no less destructive.

Material advantage, as the supposed "sum-mum bonum," has always been the "ignis fatuus" which has led untold thousands into the quicksand. We always are just about to be happy. Optimism is good, but it must be well based. If, when eight miles an hour by stage coach was good progress, the traveler could have had a glimpse of the future modern limited express, he would have exclaimed, Oh, what bliss! Think of traveling forty miles an hour in a parlor! Suppose the sender of a letter which required three weeks' time and twenty cents postage for its carriage of a thousand miles could have looked forward to the telegraph, the telephone and "the wireless." He would have proclaimed them as characteristics of the Millennium. Pope's familiar sentiment, "Man never is, but always to be blest," is true to the letter of conventional materialism. But in the pursuit of spiritual ideals the path shines brighter and brighter.

It is an obvious fact that material invention and prosperity have not increased human happiness. The accomplishments of today not only do not produce peace and harmony, but actually render life more trying and burdensome.

It is not the fault of the things or the improvements, but of their worship. The Highest must have the first place, otherwise disorder and penalty follow.

If one's life is in things, what will become of him when they are swept away? Who will wish to enter the next stage of existence in a denuded condition? If things or even his "business" were his life, then he has lost what to him is his life or soul. Life as a force cannot cease, but the prevailing consciousness may hardly know itself. Who

would be a stranger in a strange land without chart or compass? Whatever his religious belief, creed or profession, he has accumulated no capital for the conduct of business. In a spiritual realm he should have a spiritual equipment.

The idolatry of things is so pervasive that it surrounds us like a fog, and so the Real is hidden from our obstructed vision. Things must be subordinated to their due position and proportion. What a mistake if we pervert or invert our God-given faculties!

The simple life, the high aim, pure aspirations and spiritual development make up the ideal man. Even though surrounded by the visible seething surface of things, it is within our power, and also our highest privilege, to link the ego to the Eternal and Unchangeable.
—Henry Wood, in *The Magazine of Mysteries*.

THE DIFFERENCE.

To the Editor of *The Universal Republic*:

DURING October, 1903, at North Yakima, Wash., there were one hundred and sixty cases of typhoid fever at one time. There were sixteen deaths in one week, and five in one day.

My son was in that city the 15th of October, and was told by a resident the above facts. It was not reported in any paper. Why?

No prosecution of the physicians followed as the result of this great loss.

One small boy died in New York City that did not have a doctor, and all the great dailies reported the fact that a follower of Dowie had been arrested for the death of this boy. Strange, was it not?
F. P. WAGNER.

Every thought is a pathway to an Eden or to a jungle filled with wild beasts. All thoughts lead to the spirit world. Spirits do not "come" to you—you go to them on the pathways of your thoughts. Thoughts are spiritual wires; you are the receiver, and the discarnate spirit is the giver. But you can only receive from the source with which you make connection; therefore, as long as your thoughts are good, you cannot receive from an evil source, and vice versa.—L. A. M.

The "abundant life" is the spiritual life, where all the faculties of being are conscious. It is not "abundant life" to see only so far as the vision of the physical extends. L. A. M.

"HEATHENS."

DR. Labshankar Laxmidas writes to the Humanitarian League of London:

"It is my very pleasant duty to report that His Highness the Jam Saheb Jasaji, the ruler of the native State of Jannagar in the Bombay Presidency, has forbidden by law within his territory blood-sports throughout the year, and the slaughter of animals for any purpose whatever during the two months of Shravan and Purushottam (the latter occurring once every fourth year), and on certain other days during the year. His Highness has thus proved himself a great benefactor of poor helpless animals."

And also to "The Animals Friend," the following:

"You will be very glad to learn that at a meeting of Jains, held at Bombay on the 2nd inst., it was resolved that Jains shall not in future use feathered caps or tortoiseshell articles. Now that the wealthiest and the most humane community in India has realized the terrible cruelties to birds and tortoises, I hope to serve your Society and its objects much better with their help."

Christians call these people "heathens," but they certainly are in advance of Christians in regard to the abolition of blood-sports and refraining from murdering animals during religious holidays. The man who is kind to animals need not fear his state of existence after death of the physical body.—L. A. M.

ART FOR PROGRESS.

ART for art's sake may be very fine, but art for progress is finer still. To dream of castles in Spain as well; to dream of Utopia is better. . . . Some pure lovers of art discard the formula "Art for Progress," the Beautiful Useful, fearing lest the useful should deform the beautiful. They tremble to see the drudges, hand attached to the muses arm. They are solicitous for the sublime if it descends as far as humanity. Ah! they are in error. The useful, far from circumscribing the sublime enlarges it. Is Aurora less splendid, clad less in purple and emerald; suffers she any diminution of majesty and of radiant grace—because, foreseeing an insect's thirst, she carefully secretes in the flower the dew drop needed by the bee?—Victor Hugo.

LIFE AFTER DEATH.

FOR a long time I have believed that the human soul survives the death of the body, for the evidence that such a belief demands for its justification, seemed, to my mind, to be existent. Although it did not amount to absolute demonstration, yet I felt that the accumulated testimony of those who have declared that they have had personal communications from the dead (so-called), constituted, when combined with the conclusions which can be logically deduced from well attested psychic phenomena, and when supported by the inner voice of Intuition, a rational basis for such a conviction.

But there have been moments in the past when I have been tempted to question whether, after, all, our common hope concerning human immortality may not possibly be due to inherited tendency and early education; and then I have yearned for definite knowledge concerning the life beyond the grave.

This state of mental uncertainty, of mere belief, has now, however, finally passed away; for I have recently been permitted to pass through experiences which enable me to speak from the standpoint of personal experience concerning this matter.

Hitherto I have believed, now I know, that when the physical body is laid aside, the soul retains its individuality and its consciousness.

I have been permitted to hold prolonged conversation with human souls who are now discarnate, and to receive from them such communications, such evidences of their personal identity, such utterances concerning mundane and spiritual facts, as prove conclusively to me the reality of their post-mortem existence and the retention of their individual mentality.—Editor Sidney H. Beard, in the *Herald of the Golden Age*.

[Mr. Sidney H. Beard, the editor of the "*Herald of the Golden Age*," is one of the great and genuine Reformers of the age. He has freely devoted his time, talents and means to the advancement of the New, the True and the Good in the consciousness of humanity. To one who has been so faithful to the best within him, the consciousness of continued existence, after death, could not long remain hidden. The consciousness of the spiritual

realities will add a luster to his great work that will make its influence more deeply felt throughout the world, for the spiritual life is the causal plane, from whence all progress proceeds.—Ed.]

A delightful person to have about is one who persistently sees the silver lining to all domestic clouds. One should, of course, do the best to prevent clouds from coming, but when they are there and can not be helped, it is the pleasantest way to make as light of them as possible.

"If you can't have what you want, you must want what you have," is a good old saying to live by.—The Light of Truth.

Both incarnate and discarnate spirits "control" by the thought. The force of the being who controls is involved in the thought. If you accept a thought from another (whether it be from an incarnate or discarnate spirit) you enable his spirit to control your life to the extent of the power of the thought. Therefore beware of what you allow to enter your mind. Guard well your thoughts. Ignorant people fear evil spirits, but the weapons of those spirits (evil thoughts) they hug to their bosoms as the greatest good.

Oh sweeter than honey, brighter than the stars that shine resplendent in the summer sky, art thou oh Soul of Love! Thou the wise inspirer to noblest deeds, to purest thoughts, to all that is good and true and excellent! Thou the Queen o'er all the nether world that walks in darkness and comprehendeth thee not! Thou glorifier of all the sordid things of life. Thy gracious presence is the very sunlight of life and happiness.

The United States of America is the foreshadowing of the United States of the World—the Universal Republic.

"Till the war-drum throb'd no longer,
and the battle flags were furl'd,
In the Parliament of Man,
the Federation of the World."

Life must be built out of the substance of joy and happiness to be permanent. It is choked out of the physical form because we build it of shadows.—LUCY A. MALLORY.

NO MORE INSANE THAN WE ARE.

DEAR MRS. MALLORY:—Three years ago, during a visit to a large city, I had access to a second-hand bookstore, in which I found a variety of samples of "New Thought" publications.

I came home on a brief visit, and found my friends, among whom were three sisters, a father and brother, so engrossed in money-making that to discuss my new views with them separately would have been next to an impossibility. I desired to address them all together some evening in the vestry of the church to which we all belonged. The use of the church was granted me by the minister, to whom I had submitted some of my views; and, leaving me to perfect my preparations, he went directly to the town officials and reported me a victim of mental derangement.

Court being in session, and my husband on the ranch a number of miles distant, matters formulated so rapidly that on his arrival, all he could do to help me was to secure a deputy sheriffship, go with me to asylum—of which I was then a legal inmate—and secure my parole of the Governor. My acquittal, which occurred after the death of my husband, was on condition of sane behavior.

My offense was, written and openly expressed opinions on ethical matters; and now, by nearly all my friends—and enemies—I am considered insane.

In secret session with my pencil, directly after my doubtful acquittal, I reviewed the situation on manuscript, for local circulation only; but, owing to pecuniary embarrassment, resulting from the disgraceful manner in which my husband's fine property is being handled in the courts, I have determined to hold out a hand to my friends of the New Thought, thinking it just possible that they may be able to help me in the sale of the book, which I hope to be a forerunner of better things in the future.

I hope to do as I have been done by: i. e., I want to enthuse others with the truth, even as you have enthused me. I want more of your teachings—more Truth—and I feel that you will be willing to help me enthuse others (make them crazy), when you have read my first effort at teaching.

P. S.—If you care to review the book—"The Idiot and the Insane," by the "Madwoman of

the Rockies,"—and think you can make it an object to me, please let me know, and I will take pleasure in forwarding you a copy.

(MRS.) HELEN PHILBRICK.

[Mrs. Philbrick does not state the price of her book, but those desiring to purchase it can address her at Etna, Montana.—Ed.]

LET GO.

THERE is a way to stop these [unpleasant] experiences. It is to avoid extremes, and as the children say, "Let the old cat die." Take into consideration that there is nothing outside of principle and spirit that will yield the slightest real satisfaction. Cease to calculate and contrive. Stop talking about ways and means. Fold your hands and let the things that belong to you flow in. Ever since the race learned to use its hands it has meddled with everything within reach. It has grabbed the bauble and rejected the substance. In their eagerness for possession the people have laughed at honor and made use of every means to clutch the prize which seemed the only thing worth having. Of course, they did not know that the rheumatism, paralysis, and other crucial limitations were the direct results of these unscrupulous methods, or that what might be called an honest hurry and worry for the things of sense would produce similar manifestations. Very few persons are even now acquainted with this fact, but those who are, are making good use of the information.

Stillness is an absolute condition in the matter of letting one's own flow in. The dual swing provides no facilities for this gracious and necessary reception. We must be open to all good things and anxious about none. Get out of the swing and listen—not with strained ears, as if longing for a revelation from the outside—but for the still small voice of the Spirit, the whisper of intuition which always rewards the votary who desires to escape the travail of dualism.—Eleanor Kirk's Idea.

That which you do to yourself you do to all mankind, and vice versa, for there is only the One and all are It.—L. A. M.

We must first succeed alone, that we may enjoy our success together.—Thorean.

Notice.—Lida May Luther, of the Capitol School of Oratory, New Thought entertainer and lecturer. Permanent address, Station A, Columbus, O.

"Mind," the leading exponent of the New Thought, has donned a new dress, indicative of the great progress this leading magazine is making in public favor. Price, \$2.00 a year; 20 cents a copy. Address: The Alliance Pub. Co., 569 Fifth Ave., New York, N. Y.

All Spiritualists and investigators of Spiritualism will be interested in E. L. Dohoney's latest work, the "Constitution of Man in the Physical, Psychical and Spiritual Worlds." It is a practical analysis of the constitution of man. Address: The Reed Publishing Co., Denver, Colo.

The "Los Angeles News," of November 7th, edited by Abraham Perry Miller, the poet-editor, is a banner number of twelve pages, illustrating with fine photogravures the great progress that is being made in East Los Angeles, California, the city that the "News" so ably represents. Five cents in stamps will bring you a copy of the illustrated number containing much information of Los Angeles proper, as well as of the "East Side."

"Talent," (the first organ of the Lyceum profession) monthly; price \$1.00 a year. Address: The Talent Publishing Co., 156 Fifth avenue, New York. With the change of management "Talent" appears enlarged and in a handsome new dress, and the editorial quality as excellent as was Editor Spedon's. We herewith give a small, spicy sample of "Talent": "What is the keynote of good manners? B natural."

"The Scottish Health Reformer and Advocate of Rational Living." Price, 50 cents a year. Address: Manager Scottish Health Reformer, Meikleriggs, Paisley, Scotland, G. B. There is a spiritual atmosphere about this monthly publication that cannot fail to do its readers good. We wish it every success.

Among the very best of Spiritualist publications is the "Sermon," of Toronto, Canada, edited by B. F. Austin, B. A. We have always felt that great success would finally attend Brother Austin's noble efforts. The title of this truly spiritual monthly magazine has been changed to "Reason," and forty-four pages of interesting matter is now given for the old price,—50 cents a year; a single copy is cheap at that price. Address: The Austin Publishing Co., Toronto, Canada.

Our esteemed and much valued contemporary, "The Light of Truth," keeps pace with the progress of the New Age. It has moved from Columbus, Ohio, to Chicago, Ill., has put

on a new and beautiful dress, and adopted a grand motto—"Advocating Altruism and Universal Brotherhood," and, best of all, gives its readers the spiritual food that is in thorough harmony with its motto. Subscription price, \$1.00 a year. Address: Light of Truth Pub. Co., 409 Ellsworth Building, Chicago, Ill.

"On Leaving the Body or Within Two Worlds," by Sylvester A. West, editor and publisher of "The Christ," Rock Port, Mo. Price, 25 cents. Full of instructive and valuable information for the student of Occultism.

"Mental Mechanics—a New and Original Study in Hypnotism—Trinity of Mind Process," by W. Simon Charles, F. T. S. Only course containing Mental Charts; price, \$2.50. Published by Sun Worshiper Co., The Temple, 343½ Yamhill street, Portland, Oregon.

The Utah Plain Dealer, of Salt Lake City, Utah, is the first publication edited and published by the colored people that has come to our table. We welcome it heartily. We have more than ordinary sympathy for the colored folk, as we were the first one in Oregon, in early days, who gladly took the privilege of teaching a colored school, when there was no other white teacher who would consent to fill the place. And there was some very bright scholars among them.

Philadelphia has a Vegetarian church, presided over by the Rev. Henry S. Clubb, who for over seventy years has followed the doctrine of Vegetarianism. A Vegetarian mission is connected with the church, and the following figures tell their own story. In a short time 70,000 guests have been served with lodgings and 460,000 guests with meals. There a week's lodging, with three meals each day, with the use of bath, a shaving set and the laundry, costs \$1.12. The lodging is clean, the bath of porcelain, the shaving set better than the average barber's and the laundry is well equipped.

"New Thought Primer—Origin, History and Principles of the Movement," by Henry Harrison Brown, editor "Now." Price, 25 cents. Address: "Now" Folk, 1437 Market street, San Francisco, Calif. The "Primer" should be widely circulated by all who desire that the world should understand the true history and principles of the New Thought movement. Mr. Brown is one of those rare writers who is fair to all sides, and does not withhold credit where credit is due. We are especially pleased to see that he appreciates the part taken by modern Spiritualism and Andrew Jackson Davis as progenitors of New Thought ideas.

God is not a being, but All-Being—the unity of all forms of life in love.—L. A. M.

OPEN TO CONVICTION.



LET US DO OUR PART.

THE trouble, I think, with us all
Is the lack of a high conceit,
If each man thought he came to this spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong,
If no one shirked, and each one worked
To help his fellow along.

—Ella Wheeler Wilcox.

It is rarely the case that a spirit newly born into the spirit spheres can manifest through one yet in the flesh, for such a spirit must first learn the law whereby it can communicate with incarnate spirits. It is only those who have well unfolded their spiritual natures in earth life who can communicate

We ascend upward, like the spider, on the web of pure thought we have spun out of our own being.

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vol. 16, no. 3

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JANUARY, 1904.

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:20 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	8:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	8:18 p. m.
Harrisburg, Pa.	8:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	8:04 p. m.
Little Rock, Ark.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:28 p. m.
New Haven, Conn.	8:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	8:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	8:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:38 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	8:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

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LOVE AND LIFE.

L. B. BUDDINGTON.

LIFE is like a stately temple
That is founded in the sea,
Whose uprising, fair proportions
Penetrate immensity;
Love, the architect who builds it,
Building it eternally.

To me, standing in the Present,
As one stands beside a grave,
Up the aisles and to the altar
Rolls the Past its solemn wave,
With a murmur as of mourning
Undulating in the nave.

Pallid phantoms glide around me
In the wrecks of hope and home;
Voices mourn among the waters,
Faces vanish in the foam:
But a peace, Divine, unfailing,
Writes its promise in the dome.

Cold the waters where my feet are,
But my heart is strung anew,
Tuned to Hope's profound vibration,
Pulsing all the ether through,
For the seeking souls that ripen
In a patience strong and true.

Hark! the all-inspiring Angel
Of the Future leads the choir;
All the shadows of the temple
Are illumed with living fire,
And the bells above are waking
Chimes of infinite desire.

For the strongest or the weakest
There is no eternal fall;
Many graves and many mourners,
But at last—the lifted pall!
From the highest and the lowest

Blessed life containeth all!

Oh thou fair, unfinished temple!
In unfathomed sea begun,
Love, thy builder, shapes and lifts thee
In the glory of the sun;
And the builder and the builded
To the pure in heart—are one!

IT IS CHANGE.

CONTINUOUS change of form and consciousness
is the law of Nature; and, because we do
not understand this law, we call it "death,"
and dread and fear the change of this material
form above all things.

This change will be neither feared nor
dreaded when we have learned to live in har-
mony with the law, and then the change will
not take place until we are ripened and ready
for it.

Premature "deaths" from "accidents," dis-
ease, etc., are all the time taking place. This
is not because Nature demands it, but it is
because we disobey and do not work in har-
mony with the law, and, when we do not, we
invariably get hurt and filled with trouble.

Life can be contracted or expanded,
happy or miserable, by our thoughts and acts.

*
* *

Time and space belong to the consciousness
of the crude man; therefore, he cannot under-
stand why there is no separation in spirit. He
regards discarnate spirits as if they were physi-
cal persons who had gone away to some other
material planet. But they are mental-spiritual
entities, having electro-magnetic bodies, whom
no time nor space limits in their movements.
You touch the telegraphic key and the signal
can be heard on the other side of the conti-
nent. Discarnate spirits reach the minds of
those who appeal to them as swiftly.

SUBSTANCE AND SHADOW.

It is not true that "matter contains within itself the potency and possibilities of all forms of life," for matter, of itself, is as shadow to substance, in its relation to spirit—the real life. It is through the involved spirit in the acorn that the matter is accreted and the material form of the oak tree is evolved.

Matter is the mode of manifestation of the conscious, individualized spirit; and as the consciousness is always changing, its mode of manifesting changes. This being so, it is plain to see that material evolution has no foundation apart from spiritual evolution, any more than the shadow has an existence apart from the substance that projects it.

The flesh form is always the symbol of the state of consciousness of the spirit that evolves it, just as the material object that man makes conforms to his thought—the spiritual image.

The individual soul-spirit, in its progressive march continually passes through stages of being, and takes on and casts off one form after another, each form manifesting the actual state of consciousness of the individual. A wheat-seed form is always a wheat-seed form; a monkey form is always a monkey form; but the soul-spirit that manifests as a wheat-seed form or a monkey form is not restricted to the wheat-seed form or the monkey form it has projected by its own inherent powers.

Creative Wisdom is eternally progressive, and the Soul of Being involved in all things—like the tiny seed that contains within itself the possibility of peopling the whole earth with its progeny—contains within itself endless possibilities.

All creative power is first manifest in the invisible—the Architect of the Universe, as well as the architect of a house, must first formulate the fleshly house it will inhabit in the mental-spiritual realm, then it accretes the matter to shape itself to its state of consciousness; hence, the soul-thought of the undevel-

oped soul creates for itself the crystal form, the vegetable form, the animal form, etc.

It is because Deity is involved in all, that the possibilities of the seed-soul are not restricted. The life in a gnat and the life in an angel is one. It is the same life in different stages of manifestation.

KNOW THE LAW.

HERE is no accident. Whatever happens is the outcome of laws that operate in harmony with Divine Wisdom. Every good or evil thought generated has affinity for like thoughts, and these combined construct or destroy, the individual or the community.

The ancient seer said: "Know thyself and thou knowest the universe," for all things originate in mental-spiritual causation.

One man who lives in harmony with the law of Love in a community is a power for good, and neutralizes much evil. Let only enough members of that community harmonize their beings, and it will be as impossible for disasters and crimes to manifest in its midst as it would be for darkness to stay where the sun shines.

There is only One Law in the unfoldment of Being, and the law of growth and its consequent product in the field and in man is the same. We know that the weed seed will not make nourishing wheat or the wheat seed make the poisonous berry, but the spiritually ignorant, in spite of this truth, continue to believe that grapes will come from thorns, and figs from thistles, notwithstanding that the outcome of their ignorant thoughts materializes in diseases, disasters and death.

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We will never find the Way, the Truth and the Life by asking of the Babel of external voices. The Infallible Guide is within the being. If we follow it we are sure to find the Way and reach the goal of enjoyable understanding. —LUCY A. MALLORY.

KEY THOUGHTS.

WHAT the world needs for its advancement is spiritual teachers who teach by example, as well as by precept. There are thousands seeking to be "leaders" of organizations and "leaders" of the people generally, but few indeed who are teachers.

"Do as I tell you, not as I do" will never reform either the leaders or their followers.

The appreciation that is mostly sought for is to have some one tell us what a great personage we are, how uplifting are the sermons we preach, etc. This is flattery. It is not appreciation. Appreciation manifests itself in doing and being.

The reformation of the world is a hopeless task in the view of the man who never makes an effort to reform himself.

The "last enemy to be destroyed is death." If death is an "enemy" it cannot be the way to the Immortal State of Consciousness.

Ignorance worships idols; intelligence worships ideals of goodness; but spiritual growth makes them living realities in the life of the race.

The word of God is not a bible, but Love. In that little word of four letters all the Universe and all its boundless riches are involved. "Love is the fulfilling of the law." The "Word that is God" is Love.

Whatever you have faith in you live out in your daily life—good or evil. The animal man has faith in the strength of flesh food, liquor, tobacco and drugs. The spiritual man has faith in the spiritual power of Love and Wisdom to uphold him.

There is no such thing as "one world at a time." Of myself I can do but little, for all spheres of existence are interblended and co-operate, just as the two eyes, though having separate vision, work in harmony and see as one. Life is a Co-operative Duality-in-Unity. This is everywhere prefigured in all forms, organs and forces.

Why do we die? Because we think, feel, hear and eat corruption.

Be kind and true to each other—this is spiritual unfoldment.

Without me there is nothing, for nothing exists for me until I am conscious of it.

The ignorant are controlled by their thoughts; the wise control their thoughts.

We will always be longing for the beauty in some other place than that we are in, until we find it in our own soul.

The beautiful road to Heaven looks like Hell to the humanity who are spending their time quarreling and fighting upon it.

There cannot be such a state of being as the "absence of God," but there can be the presence of darkness—a lack of consciousness of the Divine.

We are here in school. The teacher presents mental pictures and is silent. We must study out the meaning of the pictures and strive to extract Wisdom from them. He who loves the teacher will not despise his lessons.

You may own the earth by controlling others, but you can only own the universe by controlling yourself. This is why one who conquers himself is greater than he who conquers a city.

With physical beings we converse with vocal speech; with spiritual beings we converse with mental speech; with angels we converse with the silent language of the soul. Thus the road to Heaven is from outward noise to Peace inwardly.

The dawn of the Spiritual Age is here. Saviors are coming to the front in all fields of endeavor—in church, state and society, as well as in the movements that are working outside of institutional lines. These Saviors are not being crucified by the enlightened humanity of the twentieth century; they are being graciously received, and their teachings respectfully heeded and enthusiastically put into practice.—LUCY A. MALLORY.

THE MEANING OF THE CIRCLE OF LIGHT. DESCENT OF THE HOLY CITY OF GOD.

MOTHER VIRTUZIA.

THE "Circle of Light" is the sphere of the spirit and it is reached alike of all men, through the shadow of the Valley of Death. Not death as it is commonly understood, but by the transmutation of the self life into that of divine humanity.

Because of this it has ever been called the "Narrow Way." The straight and narrow way through which all forms pass on their journey Godward.

The Circle or Sphere of Light is the abiding place of Love, Truth, Righteousness and Holiness.

When every human being shall have been born into the sphere of Light, then

"When peace shall reign, and joy, and love;
And earth, all fair with blossoms bright,
Shall soar through space like a Winged Dove,
All radiant with God's Holy Light.
And clouds which then may sweep across,
And hang like plumes upon the air,
Will open, as they sway and toss,
Their silver lining bright and fair.
When man shall know his fellow man,
And hearts respond to love's entreat;
And over all this bless'd, broad land,
In holy, sweet communion meet;
When love shall take the place of hate,
And sorrow all shall flee away;
When man shall know his full estate,
And understand the better way."

Thus are we working to bring man into a realization of that which shall lift him up to the very Throne of God's Perfect Grace.

It exists eternally. It existed before the "Word" went forth, "Let there be Light." It existed before man made his advent on the earth, even before the stars sang together in the morning of expression; for it is not possible for even God to make manifest that which is not.

There never can be anything added to nor taken from life. All that is, ever was, and ever shall be without end.

But all things are not eternally manifested. In the bosom of the Unmanifested all things abide and out from the bosom of the Unmanifested Life, all things come into expression, they fulfill their mission and are again submerged in the bosom of the Father.

The Divine Soul of each expression eternally laves there, at-one-ment with God. While eternally expressing, it moveth never. It is

only form that moves; which at one time expresses as the crystal and again as a divine form of man.

All forms are acted upon, and serve as vessels for the transmission of force power, Life. According to their field of operation and the object to be outwrought. Forms are animate and inanimate, external and internal lives.

To man alone is given dominion over the fowls of the air, the fish of the sea, and over every creeping thing. Unto him, alone, is given the opportunity to merge into, to become in manifestation a perfect sphere of Divine Light.

All things beneath man—by beneath we mean all things which express but a part of life's circle—are differentiations and not a whole. They must needs resolve back into man, the complete circle, ere they may evolve into still finer expressions of force, or power. Man alone possessing the form needful for the transmission of Spiritual or Divine Essence.

The command "Be ye perfect even as your Heavenly Father is perfect" is written on the scroll of every man's life, and embodies within it the promise of its possible fulfillment. Hence, there are no obstructions in the pathway of life which cannot be swept away, no problems too difficult to solve, nothing to debar man from attaining unto the perfect realization of this Divine command.

Why, blessed children, there would be no object in manifesting were it not for the high ideals, the Divine Realities to be outwrought!

Supposing efforts have been futile; supposing you have not as yet reached the acme of Divine perfection; what if the full realization of God has not as yet been known?

Press on! There is nothing gained by turning backward! Nothing is won by giving up. Succeed you must, because it is the Law of God—that you shall press forward, eternally and forever.

Vessels of honor must be outwrought instead of vessels of dishonor.

Vessels of virtue and living fire, instead of repositories of chaotic force.

The perfect life of the Spirit is the Divine Reality; for man was made in the image of God, and the ultimate object of his appearance on earth is the incarnation of the Word; making manifest in the outer world of form, the light and love and beauty of God. Then

press on! Aye; ye must press on, for as man, even in his differentiated state, or state of division, works unceasingly for the perfection of art, science or mechanics, so he, in turn, is pushed forward in the great workshop of Divine Life, that all that which is embodied within the sphere of the soul, within the circle of Light, that Holy City, may descend into the temple of day, making of man more than a living soul—a quickening spirit. It is a blessed truth that God rules, even though not always so in appearance.

Then trust, have faith, love ye one another, be devout and worshipful of all life, and thus become receptive to the beautiful life of the Spirit—the embodiment of the Holy City which is descending from God.

506 North Central Ave. Chicago, Ill.

THE GREATEST THING KNOWN.

J. H. LUCAS.

THE greatest thing known on earth, or in the Heavens, is love. I mean love as the invisible, vital essence of life, subtle, all prevailing, uncreated principle of universal being. All motion and sympathy, all growth and fruition, all animation and beneficent activity proceed from it. It is the omnipresent and illimitable, the eternal and unchangeable motive power of the universe. This vast frame of ponderable and imponderable substances, intricate and complex, and yet simple and illustrative of the matchless wisdom displayed therein, promotes our deepest research and calls forth our highest admiration. But do the busy millions of human beings stop to seriously reflect that infinite love is back of all, and presides over all? "God is Love," and is effectively transforming all into his own glorious image as fast as they come into harmony with himself. The divine processes of growth and spiritual beauty and living joy, love is ever unfolding in all aspiring souls.

Just for a moment let us look at the practical workings of this principle. One of the greatest teachers among the ancients whose love, tenderness and unselfishness was without a parallel in his day, referred to the Father as being the efficient power that accomplishes by himself the deeds of benevolence which he so kindly wrought. We should surely believe this one great fact, and the world needs to know today, that not only was

love the all-inclusive power in the creation, but it is universally prevalent and efficiently operating in the preservation, conservation and eternal progression of all things.

And in this we find the reason for the inspiring hope and persistent endeavor of those who are spending their time in building up the cause of truth and human advancement on earth. They know that love is surely back of all things, through all things—that the ultimate and supreme purpose of its inconceivable efficient life is to bring all into harmony and happiness.

However unreliable and unsatisfactory many other things may be, we find in unadulterated love certainty and permanence. The heart in its unrest and search, and in its intense longings for permanent satisfaction and peace, cannot be fully content short of certainty. And here divine love comes to the rescue, because when perfected in the soul it does take away all fear.

In fact, love is the great law of life, and has been exemplified in the lives of the good and true of all ages. Socrates was a radiant example in his day. So was Confucius. Jesus of Nazareth was its glorious incarnation and fairest flower when he taught the ignorant, and healed the sick in Judea.

Love has a pure, universal language, and this is recognized and understood by all souls in the degree of the unfoldment of the affectional life within. As one approaches the higher planes of spiritual living and realization he never antagonizes even the most wayward but rather "endureth all things."

Love knows the voice of love and is ever ready to respond with tenderness and unselfishness to its attractive power. Divine Love is the true life within and will forever reign in all radiant souls.

At times we wonder if New Thought people are really vitally interested in the success of the cause. Quite frequently we have subscribers write to us that they are in full sympathy with the movement and the good that the magazine is doing but they will have to discontinue their subscription. Many who write thus can afford to pay \$2 for a theater ticket but it seems a tax on their pocket-book to subscribe to a magazine which they say is doing a good work.—Charles Brodie Patterson, In Mind.

SOUL AND SPIRIT.

J. RIGDON.

THESE are not synonymous terms; they should never be used interchangeably; such use being a grave and unpardonable error, a confusion of terms mystifying and misleading to the novice in psychic studies.

The spirit is the fine material body, the house not made with hands, the tabernacle and home of the soul, through the mortal, as well as the immortal life. We are developing those immortal bodies, either in purity and beauty or in deformity and degradation, from the cradle to the grave of our mortality. By our thoughts, words and acts we are daily moulding our spiritual structure. If my life is mean, sordid, treacherous and contemptible, that is what my spirit will photograph after the incident in life called death, and I will find my place in the spirit realm—no matter however high my station may have been among mortal men—with the mean, sordid and contemptible, and generations may come and go ere I regain the high plane from which I cast myself down.

Think it out for yourself, gentle reader. What shall it profit me if I shall win all of mortal wealth and honor at such fearful cost?

Say you: "This is old orthodoxy?" If so, so be it. No more authentic word ever came to mortal from the spirit side of life.

Let us not deceive ourselves, nor be deceived by others. The wondrous spiritual wave that has swept the circle of the earth in the past fifty-five years reveals a higher purpose than the entertainment of the thoughtless; a fruitful field for the fakir to reap, or a battleground for would-be disputations, intellectual giants to display windy skill. If we do not recognize its mission to be the lifting of our race from the fens and bogs of hoary ignorance and superstition to the exalted plane of redeemed and cleansed spirits, both in and out of material bodies, then, indeed, are we both deaf and blind? Then are we of those who having eyes see not, and ears, hear not the sweet melody of the divine message poured out from the bright, eternal spheres. Why does this most exalted of all causes so languish? All previous outpourings of the Spirit have been turned aside from the exalted purpose of their coming. Ignorance and self-seeking, the twin vices, outworking defeat.

Shall the present spirit illumination meet a similar fate? May Heaven forefend.

SECRET OF PERPETUAL YOUTH.

SOME one once asked a woman how it was that she kept her youth so wonderfully. True that her hair was snowy white, she was eighty years old; and that her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interests. And this was her answer:

"I knew how to forget disagreeable things.

"I tried to master the art of saying pleasant things.

"I did not expect too much of my friends.

"I kept my nerves well in hand and did not allow them to bore other people.

"I tried to find any work that came to my hand congenial.

"I retained the illusions of my youth, and did not believe 'every man a liar' and every woman spiteful.

"I did my best to relieve the misery I came in contact with, and sympathized with the suffering.

"In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness and a peaceful old age."

There are many of us who might do worse than begin to try that old lady's code of behavior and see it after diligently practising its precepts we agree with her method of insuring perpetual youth.—New York Sunday News.

A little commune of South Brabant (Belgium) is, says the "Advertiser," greatly exercised by the doings of a young peasant, who, though half an idiot, is working the strangest miracles. Even the local doctor has come under his spell, and whenever he finds himself in doubt makes out his prescriptions under the direction of the medium. There is news of wonderful cures being effected by this means. The medium, who in his normal state can neither read nor write, makes out his medical directions in the purest Latin. [There is nothing miraculous about this. It is the work of discarnate spirits; and but another of the thousands of evidences of the truth of Spiritualism.—Ed.]

Matter is the invisible made visible; spirit is the visible made invisible.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE CLAIRVOYANCE OF THE SOUL.

SUSIE M. BEST.

To mortal eye and mortal ear
Thou hast forever past away,
But with the spirit-sense I hear
And see thee every day.

To mortal seeming, dull and dense,
No more thou'rt in thine olden place,
But, lo! the soul's clairvoyant sense
Beholds both form and face.

MONEY IDOLATRY.

WE desire to write of the effect—spiritually—of mere money worship on the money idolator. This is the sum total of all idolatries, eclipsing that of heathen idols, for the heathen images of stone, wood or metal, generally are the symbols that represent some great spiritual character or principle, but money, as an idol, is of all things the most degrading, for the money-idolator will debase and sacrifice all good and noble principles for his idol. The heathen fills his idol with gems and silver and gold, but the money-idolator sacrifices all exalted ideals upon the altar of his money-idol, thinking thereby to enrich himself in return.

The more man accumulates material possessions beyond those necessary to make his life comfortable, the more he increases the burdensome load that prevents him from ascending the Mount of Spirituality, where the air is pure and the view of life is soul-entrancing and happifying. The money-idolator is his own worst enemy. Man should be a spiritual being, not a material corpse, to lie

in the grave of corruption. But there he must lie, whether as an incarnate or discarnate spirit, until, like the spirit involved in the buried seed, he turns his thoughts upward and grows into the light.

Not alone is money-idolatry a hindrance to the idolator himself, but it is the worst barrier to the march of progress, for when greed for gain is uppermost in the being, the man is totally blind to that which is best for his own welfare and that of the race, and ignorance and superstition, and their offspring, crime and misery, flourish apace.

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In our ignorance we make material things paramount, when the truth is that nothing—no matter how good it may be in itself—is realized by us only as we have unfolded the capacity to appreciate it. All foods are alike tasteless to him who has not the sense of taste; there are no odors to the one who has no sense of smell; the beauty of the landscape is in your eyes—without vision it does not exist for you. And so it is with the spiritual faculties. Unless you unfold them, the splendors of the spiritual spheres do not exist for you, although they may be in full evidence to those who have cultivated spiritual discernment. Heaven exists for you as you have it within

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You are generating substance all the time by your thoughts, speech or actions, and that substance will be used to the benefit or detriment of yourself and others, whether you are aware of it or not. Nothing in the universe is lost. Whatever you generate is yours, and sometime and somewhere you will be conscious of all you have built up in thought, feeling and action.—LUCY A. MALLORY.

ONWARD.

THE growth of humane ideas and sympathy for animals is very rapid these days. The children, in this New Age, are setting examples of humane and kindly treatment of animals, which their elders are also beginning to follow and emulate.

Chief among the many new movements for the amelioration of suffering among animals, is that started in the public schools of Philadelphia, Pa., to teach children, theoretically and practically, to rescue, nurse and be kind to sick or injured animals, which was set forth and illustrated in the New York "Journal," of December 20th, 1903.

Another good innovation, that should be followed by all cities, is that inaugurated by the Philadelphians, who have caused to be placed on all streets drinking troughs for the use of stray dogs and cats, and the municipal authorities have directed the police to see that they are kept filled.

The many movements, like the above, that are coming to the front are but a few rays of the dawning Light of this New Age. The World's Advance-Thought is encouraged, and congratulates Soul Communionists upon the great results of Whole-World Soul Communion, which has been the progenitor of these movements for the good and true, and will increasingly stimulate their growth until the whole world will scintillate with Love and Wisdom.

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Materialism may be defined as a belief in the physical personality as a separate entity, that becomes merged in the common matter at death; Spiritualism, on the other hand, is the knowledge of the true individuality (the real, living entity) that is linked with all other living entities, here and hereafter, and that never loses its individuality, but goes on expanding its wisdom to all eternity.

"WHAT IS THE USE OF IT ALL?"

WE often hear the above exclamation from those who have for years been investigating Spiritualism, Christian Science, Theosophy, etc., and who do not seem to have derived any benefit from their investigations. The reason they ask: "What is the use of it all?" is because their minds are still beclouded with the theological error that the spiritual state of consciousness is a gift, when the truth is that it must be earned.

Until we livingly put into practice the spiritual lessons we learn, we will continue to exclaim in weariness and disgust: "What is the use of it all?" and neither time nor space will modify our discontent and uncertainty, no matter how long we may live, or through how many states of existence we may pass, for happiness is involved in right living—in being Love, in being Wisdom; not in waiting for it to drop from the skies, for it will never come to us, but we must grow to it.

ANDREW JACKSON DAVIS.

WE have been reading over again some of Andrew Jackson Davis' works and it has recalled to mind how much the world is indebted to him, and how little expression it has given to its appreciation—even by Spiritualists. He is the father of all the, so-called, "New-Thought" of the times—Mental Science, Divine Science, Suggestive Therapeutics, Christian Science, etc., etc. The good that he has done the world cannot be measured, and we think that some one ought to start a movement through which all the people may tender him acknowledgment of their appreciation.

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The faith founded upon spiritual attractions is alone enduring. Time and again the faith founded upon sensual attractions is broken up that we may base our faith upon eternal spiritual principles.—LUCY A. MALLORY.

PESSIMISM OR OPTIMISM--WHICH?

WALLACE YATES.

OF that great individualist, Herbert Spencer, it has been remarked: "It is clear from his latest published opinions that he had ceased to be an optimist, for in his latest book there is not a single feature of the social, political or economic life of the present day of which he unreservedly approves." But Macaulay, as close an observer and as keen a critic of history, takes the optimistic view: "We do not flatter ourselves with the notion that we have attained perfection, and that no more truth remains to be found. We believe that we are wiser than our ancestors. We believe also that our posterity will be wiser than we." And he goes on to say that "if we take short intervals, if we compare 1640 and 1660, 1680 and 1685, 1708 and 1712, 1782 and 1794, we find a retrogression. But if we take centuries; if, for example, we compare 1794 with 1660 or 1685, we cannot doubt in which direction society is proceeding."

Guizot, after laboriously setting forth the peculiar special trend or rut in which ran each of the great civilizations of the past, has this to say of the modern movement: "For the first time, I believe, the character of specialty has vanished from civilization; for the first time it is developed as variously, as richly, as laboriously, as the great drama of the universe." "Without entering into details, look upon it, gather together your recollections: it will immediately appear to you varied, confused, stormy; all forms, all principles of social organization co-exist therein; powers spiritual and temporal; elements theocratic, monarchical, aristocratic, democratic; all orders, all social arrangements mingle and press upon one another; there are infinite degrees of liberty, wealth and influence. These various forces are in a state of continual struggle among themselves, yet no one succeeds in stifling the others and taking possession of society."

From this exposition of Guizot we may readily account for the opposing views of the trend of society which different great intellects take. Spencer, gloomy, retired, almost misanthropic, and in poor health, sees as through a glass darkly only the tremendous influence of the "forces of evil." Macaulay, vigorous, active and social, really perceives,

though with the hard, cold intellect of the material man, the overwhelming preponderance of the Power that makes for righteousness.

And so it goes. Looking forth on the immense armies, the steadily increasing navies of the world, one will say: "Where is your boasted tendency to peace?" Another, looking beneath the surface of things, might reply that the very immensity of these armaments prevents war through the tremendous cost of putting them into action. That when the cost of a single charge for a great battery gun runs to thousands of dollars, the richest nations may well pause ere they face the bill of a great war; and that the prevalent money-getting spirit of the age unites with the lovers of humanity in a strong demand for peace. Only a nation of enormous wealth like Great Britain could stand the cost of a South African war, and even on her immense resources the strain has been too tremendous to invite repetition.

And so in the case of other so-called evils that threaten society, there are hidden counteracting forces at work which only the spiritually gifted may perceive. The forces to which Guizot refers as continually acting on one another in society, are the mills of the gods, and out of this perpetual grind there must some day issue forth a grist of righteousness.

Do you know that in thirty-seven of these United States the married mother has no legal right to her own children? That in sixteen states a wife has no right to her own earnings outside the home? That in eight states a woman has no right to her own property after marriage? That in seven states there is no law compelling a man to provide for his own family?—Foundation Principles.

What matters it what forms I wear or deaths I die, in transmigrating back to Him who breathed me forth a living soul! What can die? The Living God cannot; then what can die, since all that lives but lives in Him who cannot cease to be!—Pythagoras.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

PRACTICAL VIRTUES.

J. T. MORGAN.

AMONG the moral principles to which we should adhere as general rules of conduct, in our intercourse with our fellow men, are a few primary virtues of a very practical nature, which we cannot, perhaps, hold in too high esteem; the necessity for whose observance it would be difficult to overstate.

They are Justice, Truthfulness, Charity, Philanthropy and Mercy.

Take away the sense of Justice, and there would be no disposition toward making fair returns, for commodities, services and friendly favors received from others.

Put an end to Truthfulness, and falsehoods by the wholesale would become a universal practice, resulting in a state wherein no person could place the slightest confidence in the word, the promise or the plighted honor of any one else.

Strike Charity out of existence, and those in want, sickness and distress would never again enjoy those gentle, helpful and consoling ministrations which flow so cheerfully from that gracious quality of the human heart.

Destroy Philanthropy, and Charity, upon an organized, a wide-reaching and a permanent basis, would no longer be known.

Do away with Mercy, and the eye of pity would no longer fall like a benediction upon the unfortunate, the outcast and the undone, and there would be no kindly treatment of those who wrong us, in cases where it might be within our power to visit our vengeance upon them, with impunity to ourselves.

Blot out these virtues, and with them the love of our fellow men from which they so largely spring—blot out these virtues, I say, and all mankind would at once plunge into a state of ceaseless warfare—a warfare that would continue in ever-increasing violence and fury, until the human race itself would be no more.

In my reflections I have come to look upon these virtues as the main pillars upon which rests the superstructure of the social fabric; as the source whence all governments derive whatever title they may have to the respect, veneration and loyalty of the people for whose benefit they were established; as making up the solid ground-work, the strong, enduring foundation upon which the Temple of Human

Happiness must stand—and stand forever—if such a foundation is at all to be discovered.

These virtues might, therefore, with some degree of propriety, be called the laws of human attraction, that do so much toward uniting men and women together in families, societies, states and nations; that do so much toward holding them together in these several relations; that do so much toward implanting within them, a desire to be of mutual service to each other; that do so much toward lifting them to a lofty plane of enlightened and progressive civilization.

They are the chords, so to speak, most frequently sounded in the melodion of human harmony, whose swelling vibrations, moving the soul to its lower-most depths, make us throb and thrill with the feelings of brotherly love.

They are what I call the practical virtues—the virtues to be observed here in this life, in our dealings with our fellow men here on this earth—whose observance will do much toward promoting human happiness while we are yet in this world, and the best way, as I believe, to prepare ourselves for happiness in the world to come, if such there be.

In my musings, I am sometimes impressed with the opinion that one of the defects of all religions lies in their tendency to give too little attention to the needs of men who dwell here upon this planet and too much to angels and deities supposed to live in the beyond.

I have, therefore, fallen somewhat in love with the sentiment of the poet who wrote:

"How long, O Lord! how long,
Shall creeds conceal thy human side,
And Christ, the God, be crowned in song,
While Christ, the man, is crucified?"

Living in or out of the physical body is not the ultimate of life. It is not where you live, but what kind of a life you live, that constitutes the sum of permanent happiness. It is not by dying that the caterpillar becomes a butterfly, but by obeying and living out the law of its being. Weak, ignorant spirits in the physical body are the same spirits when they have cast off the material form, for change of residence does not eliminate the bad quality of the life.—L. A. M.

The difference between happiness and misery is the difference between faith in the good and faithlessness.—L. A. M.

THE GREAT PROBLEM OF THE DAY.

F. P. WAGNER.

It seems to be a fact that to-day the masses of the people are paying more attention to hero worship, and following after some established theory, than they are after the truth.

"The Jews require a sign, and the Greeks seek after wisdom."

The Jews declare that The Christ has not yet come, for the reason that the prophecies have not been fulfilled concerning his coming. They looked for a king to come in great splendor, that would take the reins of the government in his hands, and life the church out of trouble.

All are familiar with the prophecies of the Jews that were to take place at the coming of the Savior; such as darkness of the sun; rending of the heavens, falling of stars, rising of the dead, and other events.

Much the same spirit prevails today that prevailed ages ago. In some countries religions are enforced by the cannon and the sword, and it takes courage to teach doctrines contrary to those supported by the state. Millions of people look to the Pope as the supreme head of the church, and have him do their thinking for them. The millions of Mohammedans look to the Koran as infallible, and follow the teaching of their leaders blindly.

In "the land of the free and the home of the brave"—the United States—we find religion broken up into many sects. The leaders of some of these sects declare their followers must not read any literature except that published by them, and that they must not get instruction from any other source.

The Sabbatarians put much stress upon the literal following of the commandment regarding the Sabbath day to keep it holy. We find their contention as to the true Sabbath day is the division of light and darkness, or from sun-down Friday night to sun-down Saturday night as the Sabbath day, and this must be followed faithfully. If we go towards the Poles we find the days and nights are unequal, that there is a time that the sun does not go down for weeks, and when it does it is only for a moment at first, but it increases until the nights are months in duration, and when it is mid-day at one pole it is midnight at the other. When it is three months Polar day at the North Pole it is three months night at the

South Pole. And how is one to follow the strict letter of the Sabbath law? It looks like a weak foundation to build a church upon.

Leaders are multiplying rapidly and each is vieing with the other to see how many followers they can gather around their standard of faith. An ardent follower of one of these schools told me recently that I must not read certain teachings; that I would be lead astray if I did so.

Now where is the Truth to be found? Is it in the prophecies? Is it in the creeds, and dogmas of any church, society or school? Christ, when on earth, said the way was so plain that no one need err therein. Suppose we love God with all our soul, mind and strength and our neighbor as ourselves and seek with him the same source. For ages we have been traveling in small circles, but now let us change the order of the program and ask the Deity for guidance and see if we cannot find a "larger place."

If it were possible to love our neighbor as ourself then war would be impossible, harmony would prevail in all parts of the world, riches and plenty would be granted to all, and sorrow would be no more. With the new year upon us, let us try this plan and see what will come of it.

Chicago, Ill., Saturday.—Seven years old, and small for his age, Arthur E. Roberts has become a licensed hunter and is preparing to wage war on ducks and other game that may come within range of the shotgun which his father has made for him. License No. 91,740 was issued to the boy, the fee of \$1.35 being paid by his father, F. F. Roberts, No. 139 Chicago avenue. Mr. Roberts signed a paper making himself liable for any damage the boy may do as a hunter.

"The child needs outdoor exercise," explained Mr. Roberts. "Already he is a good shot, and with a little more experience I expect him to become a great one."—[The publication of this item is an evil. If "outdoor exercise" is a legitimate excuse for letting a child murder and maim animals, then the need of money is a legitimate excuse for thieves and highwaymen to assault men and women on the streets. In fact the one grows out of the other. The rights of human beings will not be respected as long as we do not respect the rights of animals.—Editor.]

ETHAN W. ALLEN.

As true Spiritualists we should be seekers after absolute knowledge, but I have found in my experience at least that I have never obtained very much knowledge on any question unless I had a goodly degree of faith and trust as the basic foundation upon which to work, and no class of people should have more faith and trust in the spiritual and unseen forces, of being than those who are seeking to develop mediumship, or those who are seeking knowledge along these lines. But the facts are that no class of investigators are so regardless of the required laws of spirit manifestation as are the majority of those who are investigating the phenomena of spirit return. No greater truth was ever uttered than that spoken by the great teacher and psychic, nineteen hundred years ago, when he said: "Unless ye become as little children ye can in no wise enter the kingdom of God"—expressed as the basic principle for the investigation and understanding of the spirit or divine law of being.—Ethan W. Allen in *Progressive Thinker*.

[Brother Allen has a host of admirers in this city. He presided over the Soul-Culture meetings of The World's Advance-Thought for several years, and always in the spirit of Love; thus he drew all unto him in love. It is true, as he says, that faith and trust must unite with reason to get satisfying evidence of continued individual life after the transition called "death." The mind must be calm and unbiased to ascertain the truth from any source.—Editor.]

There is perhaps no public worker on this terrestrial globe today, to whom so many people, in search of Truth, are indebted for help and instruction, for able solutions of vexing problems, for light and guidance on uncertain paths, as to Mr. W. J. Colville. The question has perhaps never yet been evolved in the human brain that he has not answered, analyzed, dissected, illustrated, and elucidated to the profound satisfaction of the inquirer. His magnificent brain has become such a facile transmitter of inspired wisdom, that still the wonder grows, that one small head can carry all he knows. His habit too, of speaking twentyone times a week, year in and year out (of course, without fatigue).

his voluminous writings, as well as the peripatetic field of his ministry, limited only by the planet, has given him the opportunity of reaching a larger number of students than many teachers of twice his years. He is a universal propagandist of Truth, and all over the world his spiritual children rise up to call him blessed, and speak his name (as does the writer) with deepest appreciation and gratitude.—Susie C. Clark, in *Banner of Light*.

I am pleased to inform you that the bakers now sell good whole-meal bread at a reasonable price. It has been my staple food for over twenty years. I am still a coal heaver, and find the more I cut my wants down, the better I am. For these long years I have never needed a doctor, never a drop of drugs of any kind have I taken, and my diet consists of three meals: breakfast and dinner, whole-meal bread and nuts; tea at night, cooked vegetables and some cereals; no condiments of any sort. Only those who have a natural palate, can know what true flavor of food is. I am sure only those who have few and simple wants know what pleasure there is in life. I can truly say, with the poet, my riches consist, not of wealth, but in the fewness of my wants. I hope you will continue to teach the grand principles of a natural life, as your circle of influence is so large. I do what I can amongst my fellow-workers, and I refer you to Mr. W. Prentice, of the London City Mission, who is missionary to the coalies of London, with whom I have many talks on this subject, and the hard laborious work that I do on this best of all diets.—J. Hayward in *Vegetarian Messenger*, Manchester, England.

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To the faithful, Heaven is within and near by; to the faithless, it is without and very far off.

[From the "Animals' Friend."]

DOING GOOD WITHOUT MONEY.

LAST month we printed an account of an imaginary, but quite possible, Society amongst some girls at school to protest against the cruelties of dress. This month we have heard from Eastbourne of a real society of a similar kind. We wrote to one of the founders to ask for a little account of it, and are pleased to print her letter, which we hope may lead other young humanitarians to go and do likewise.

Why should not many schools, both for girls and boys, have their own little associations? There is no limit to the good they might do in influencing others by their example, and we shall always be glad to encourage the formation of any. The letter is as follows:

"Our Society was started in the January of this year by a school friend and myself.

"We thought it would be nice to have a society between us, and to call it 'The Society for Maintaining Animals' Rights.' The object of the Society would be to try and get drivers to discontinue the bearing-rein, and not to be cruel to their horses, while we, ourselves, should be kind to all we meet and make friends among them.

"I am afraid we cannot do much good yet; but we have bought bearing-rein papers and distributed them, and I have once or twice put one in a cart and the next day seen the horse without it, and I always trusted that the papers do some good.

"For one term Gabriel West was at the head of the Society, till she had to leave school and go to boarding-school at Sandwich, where she has started another branch, and has left me in charge of this one.

"There are 11 members here, and three at Sandwich, and we are all between the age of 13 and 10.

"There is a small subscription of 1d a term, and a small magazine which comes out once a fortnight.

"The other day I was going up a very steep hill, and I saw a horse going up also with rather a tight bearing-rein, so I tried to point out to the man how cruel it was, and asked him to take it off the saddle when he was going up this hill, which he consented to do, and after that I persuaded him to leave it off altogether. There are a great many horses in Eastbourne which wear bearing-reins, but I am glad to see the Borough of Eastbourne carts have all given it up, as well as one or two of the principal stores of the town.

VERONICA ABSELL.

Have you ever read a copy of "Medical Talk for the Home"? If you have not you should send five cents for a copy. You will be delighted with it. It is full of splendid truths. Dr. C. S. Carr, its editor, is one of the shining lights of this New Age, a great

standard bearer of Truth, and every new thinker should be acquainted with his work. The yearly subscription price of his excellent magazine is only fifty cents, but there is as much matter in it, as to quantity, as you will find in the two dollar magazines.

MEDIUMSHIP AMONG ARTISTS.

THE "Harbinger of Light," translating from *Le Messager* (Liege, Belgium), says:

It is a fact that the greatest artists on the American stage were, and still are, pronounced Spiritualists; Booth, Jefferson, Fenn, Florence, Scanlan, Miss Florence, Miss Lockyer, Miss Thomson, and many others, have frankly avowed themselves to be so. Sarah Bernhardt has equally declared herself to be a Spiritualist. One day, when questioned on the subject, the great tragedian replied, "Why should I not believe it? I have had so many inexplicable incidents in my life, which have convinced me, and have compelled me to recognize the facts of Spiritualism."

Joseph Jefferson relates to all who are willing to listen how his first wife has often come to see him; that she has materialized; and that he has held conversations with her, while she was seated on his knee.

Edwin Booth, the famous tragedian, speaking of his father's death on a steamer near New Orleans, used to state that he intuitively received the news at the same moment, upon the stage in San Francisco. As there were no railways or electric telegraphs in those days, the death was not officially announced to him until six weeks afterwards, when the spiritual impression he had received was fully confirmed. Booth was an excellent medium, and this was his answer to those who alleged that mediums were no better than frauds: "I may be that there are such; but I do not deceive myself; and my own personal experiences are the best proofs of the truth of Spiritualism."

Lois Waisbrooker, the pioneer reformer, is still publishing her "Foundation Principles," at Home, Wash., and her writings retain the old-time vigor of her prime, proving that the sincere advocate of vital ideas of truth is sustained and invigorated by them. Yearly subscription, \$1.00. Address: Lois Waisbrooker, Home, Wash.

"A Nova Revelacao" (The New Revelation) is a new Spiritualist publication, published at Sao Paula, Brazil, S. A., in the Portuguese language. The first number contains an excellent photogravure of Allen Kardec, the French Andrew Jackson Davis. Sao Paulo is one of the great spiritual centers in South America.

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WISDOM'S GOAL.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
The happy Kingdom in myself
And dare to take command.

L. M. Alcott.

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Vol. 16, no. 4, MS.

MARCH, 1904.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	8:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:08 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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WORDS.

WORDS are great forces in the realms of life,
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near
Then nestle down within our homes to stay.

Who talks of evil conjures into shape
The formless thing that gives it life and scope,
This is the law. Then let no word escape
That does not breathe of everlasting hope.

Ella Wheeler Wilcox.

From time immemorial the world has cultivated the thought that the universe is divided into two separate elements, called "spirit" and "matter," and yet maintains that there is only One Divine Power that fills immensity. This idea has been fostered by a thoughtless lack of observation of what Nature plainly teaches us, viz: that matter does not manifest until the hidden spiritual principle involved in the seed begins to unfold. Matter itself is but a manifestation of the Universal Spirit or breath or thought. If the spirit involved in an acorn would refuse to grow, the material oak would not manifest. Matter of itself has no existence apart from spirit, any more than the shadow exists apart from the substance that projects it.

Many in One is the motto of the universe—variety in unity.

LIVE IT.

INGRAINED habits of a life-time are not easily changed. Instead of transforming the life to harmonize with new ideas, so many who accept them, seek to fit the new ideas to old habits of thought.

This is especially the case with those who talk so much about "living in the spirit."

To "live in the spirit," one must have attained self-control—control of the selfish passions and vicious appetites.

With many who profess to be in the New Thought, "living in the spirit" means talking about spiritual things, but when anything happens that is not in line with their preconceived opinions they fly all to pieces and act more like wild beasts than harmonious human beings.

The honest man does not keep telling you that he is an honest man—he lives it. And so it is with those who are truly living in the consciousness of spiritual unfoldment, their lives are witnesses of the power of the spirit—they are living embodiments of Love and Wisdom, and radiate Peace, Happiness, Health and Prosperity wherever they may be.

When one has really attained, he is not in the least hurt when some one denies that he has attained.

*
* *

Man is God in embryo, just as an infant is an embryo man. Man, imperfect in spiritual wisdom, is limited in creative power; when he has attained spiritual perfection, he will be at one with the Infinite, for he will be in tune with it, and his creative power will be limitless, and it will then be easier for him to launch new worlds into space than it is to launch steamships on this plane of unfoldment.—LUCY A. MALLORY.

SMALL THINGS.

WE do not stop sufficiently to consider the giant power that is involved in the minute and apparently insignificant. Each individual has the possibilities of a God involved within him, because he has them in germinal form, and if he lives in harmony with the law of being, his powers can be cultivated to an unlimited degree.

A single match may start a fire that may consume a great city; a single weed seed may cost months of labor to eradicate its progeny from the soil; the outgrowth of a single wheat seed may feed untold generations of the race; a single thought, cultivated and disseminated, frees a whole people from slavery; an invention from the brain of a single individual moves the commerce of the whole world; a single reformer or great spiritual character may bring harmony out of the chaos of human ignorance, and cause millions to live in Love and Wisdom, who before vegetated in darkness and misery.

There is a spiritual attainment which includes peace, prosperity and happiness for every individual.

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THE world must realize for its salvation from torment and misery that nothing can be destroyed. The spirit of the most infinitesimal atom or seed lives to fulfill its mission, for the enlargement of its soul consciousness, even though its matter envelope decays and no sign of the indwelling life becomes manifest to physical eyes.

The progressive march of the soul through the atom, the stone, the mineral, the vegetable, the bird, the beast, the man, the spirit, the angel, the archangel, etc., is growing consciousness.

People totally ignorant of spiritual life ask: "Have animals souls?" There is nothing but the soul, in an endless variety of manifestations, from the atom to the most unfolded being. Whatever is, is soul. In this way God is omniscient and omnipresent.

BE JUST TO ALL.

WHenever the right of animals to just, kind and humane treatment is presented for the consideration of unthinking people, they sneeringly reply: "It is kindness to human beings we want first and foremost."

The law of all being is that the fruit is ever like unto the seed, and wholesome fruit can therefore not come from poisonous seed. The evil seed sown in the cruel treatment of animals for food, experiment, sport and adornment, is reaped in the cruelty and injustice of man toward man.

Cruelty is cruelty, no matter when or where it may be practiced, or what it is exercised upon. It is just as detrimental to the growth of love and kindness in your being to vent your cruelty upon animals as it is to vent it upon human beings. Inhumanity is detrimental to your own best welfare first and foremost, and this regardless of whether you exercise it upon a fly or a human being.

Being humane to the animal world will not prevent you from being humane to your fellow-beings; on the contrary, if you are not humane to all below you, you will be cruel to your own kind.

Great stress is laid upon what is customary, and what is customary is regarded as right, no matter how much in conflict it may be with Divine principles. If one kills a man, it is an "awful murder," and the murderer is beneath the pity of his fellows, for whom "hanging is too good," and a Hell of torment yawns hereafter. If one murders a beautiful, innocent lamb, or a motherly affectionate cow, he is but a "butcher," whom the public enriches by buying the flesh from the corpse to eat.

In these days when there is a plethora of foods of all kinds, there is no possible excuse for raising and murdering animals for food. And there never was or will be an excuse for cruelty in any form.—LUCY A. MALLORY.

When we become kind and humane to all that is, suffering and poverty will be no more.

THE SPIRITUAL SPRINGTIME.

THE world is now experiencing the last and most severe Storm of the Cyclic Winter of its existence, prior to the advent of the Spiritual Springtime and the Celestial Sun of Righteousness, that will give growth to all the multi-form phases of the beauty and grandeur of the spiritual state of consciousness to be manifested in the flesh.

But this wondrous transformation cannot come until all the grasping barriers of icy selfishness, in which all lives are imprisoned, have been melted away by Divine Love and the light of Divine Wisdom.

The various phases of the spiritual evolution of the race are prefigured in the four seasons. This is the ending of the first Cyclic Season of the world's growth—its Spiritual Winter Time—its embryonic growth in spiritual darkness. Its New Birth is its Spiritual Springtime, when all the hidden glories of Being will be revealed; when love and kindness, generosity and justice are going to be as general as their opposites now are—these spiritual blossoms will come forth when the sensual, vicious frosts have passed away.

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Life is not some influence that comes to you from some far-off God. It is constituted of everything you see, do, think, eat, wear, etc. If you do these all purely, your life will be pure and happy; if impurely, you must suffer the consequences of your ignorance, and this regardless whether you live your life as an incarnate or decarnate spirit. Life is; but it depends upon you how you individualize it, for you can make of the living substance of all things what you please. If you live on bad thoughts, bad sights, inharmonious sounds, evil diet, cruel deeds, etc., the bad life you create is your punishment—your Hell.

God is All-Knowable, and yet forever Unknowable. Throughout the ages of time creation goes ever forward.

WHEN WISDOM RULES.

WHEN we come into an understanding of the spiritual laws of our being, it will not be necessary to go through all the present laborious processes to supply the demands of the physical body. We will find within ourselves the capacity to evolve that which suffices for all our requirements. By spiritual processes we will be enabled to concentrate food from the atmosphere; materialize clothing by the power of perfected spiritual thought; travel from one end of the globe to the other without material conveyances; create a dwelling place wherever we may be, without laboriously gathering together the materials.

In our present state of consciousness this seems chimerical, like fairy tales—or imagination run wild. But man is inherently a potential God, and when he has attained the consciousness of the Divine-Human, he will be able to do these things and countless others that would now be called "miracles."

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TRUE mediumship is the rarest thing under the sun. It is as rare as the great diamond without a flaw. It is rare for the reason that unselfish, pure, just, loving and wise decarnate spirits (the only ones who are anxious to do good to the inhabitants of earth) can alone manifest their power through the intermediary of like incarnate spirits.

These exalted spirits are not interested in business ventures, in making money, or in telling fortunes."

The Kingdom of Heaven is not gained by observation or purchase.

True spiritual communion comes to the pure in heart.—LUCY A. MALLORY.

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Men are not murdered for their virtues, but for their money. With love enough man is self-protective; the more money he has the greater is his danger in a world of greed.

LIFE'S WONDERS.

MR., in "Light," of London, asks that a reasonable explanation be given him of the following occurrence:

"One of my friends," he writes, "a clergyman of the Church of England, was present recently at one of the seances of the medium Cecil Husk, when he was suddenly confronted with the illuminated face of his brother, who was then residing in South Africa.

"My friend was somewhat troubled at the apparition, and mentally questioned its reality, when a musical instrument approached him and played several old tunes that his brother had been in the habit of playing; the last one was that in which the soul of Tom Bowline departs, and, joining action to the music the instrument elevated itself in the air.

"Some time afterwards, he received a letter from his brother apprising him that he was in good health, and all was well with him."

When they understand and live in harmony with the law, incarnate spirits can manifest at any distance from their flesh bodies, as well as decarnate spirits can. The physical body is not a prison house to the one who has unfolded his spiritual faculties. He can be conscious on another hemisphere in the twinkling of an eye, or on the other side of a wall—time and space are not obstructions to the spirit.

While still in the material body one may use the organs of speech of a spiritual brother or sister on his own plane of unfoldment, who has kindly put at his disposal the fleshy habitation for a brief period; just as we allow valued friends to make themselves at home in our house, knowing that they have too much nobility of character to abuse the privilege.

The consciousness of this marvelous capacity of the spirit to flit from being to being, with the swiftness of the lightning flash, is the realization of the Oneness of the Divine Consciousness.

We have received many messages through the vocal organs of those yet in the flesh body, spoken by the incarnate spirits of the brothers and sisters of our great Spiritual Brotherhood, members of Whole-World Soul-Communion, in

all parts of the world. These spiritual seers as if no thousands of miles of space inter- and sages giving their names and addresses and delivering their messages with the same ease vened between their homes and our place of habitation.

When humanity, generally, will have attained to the spiritual state of consciousness, there will be no need of telegraphs, telephones and cables. These will then be considered as antiquated as the old post-coach is now. All will be ensphered in the Oneness of Life, and separateness in spirit will be melted away, and every incarnate or decarnate spirit will be, if he so desires, as close to each one as the beating of his own heart or the nearness of his every thought. Then shall be realized the saying: "All shall know the Lord (the One Life) from the least to the greatest."

Thought is not free and unrestricted except in the spiritual. The mere belief in matter imprisons the mind-spirit, and the creed of matter allows no more freedom than the theological creeds. The materialist no more allows himself to think outside of a certain dogmatic channel and ancient rut than the creedist does. He knows nothing about thought; in fact, he denies thought—the invisible spirit of man—in toto, and substitutes for it "free matter"—the only element he knows and worships, because he can see and feel it.

Numbers speak about "going to Heaven" and "being with the angels" after death, who eat the flesh of murdered animals, drink liquor, use tobacco, talk scandal, feel hatred, malice and revenge; but the "angels in Heaven" are angels because they have outgrown these earthly, undeveloped elements, and now partake of pure, spiritual diet and feel love and exercise wisdom; and until the unprogressed do likewise they cannot enter the heavenly state of being.—LUCY A. MALLORY.

FROM CHILDHOOD UNTO
CHILDHOOD.

ISABEL DARLING.

A CHILD lay sleeping in its cradle and the
passions of the race
Drew near with smiles to lay their mark upon
the quiet, baby face.

Love said "My right is first and strongest, for
because of me it came,

As all things are because of me and bless or
curse life in my name."

She touched the babe and it awoke, and, open-
ing its steady eyes,

Looked forth upon the world and all its turmoil
with a calm surprise;

It learned to call sweet names, to kiss and coo
with all the pretty arts

That childhood learns and mothers love—the
language of fond hearts.

And so the sunny years went on, as day was
added unto day,

Till dark-browed Jealousy grew angry that so
long Love had her way,

And, as the youth went forth alone, one sweet-
breathed, starry night in June,

He flung a hissing note of discord in the mur-
mured lover's tune,

Then coiled his sinuous limbs where yet the
night-shade's darkening berries hung,

And pressed the wormwood's roughened leaves
upon his fever-blistered tongue,

Exhaling bitterness until the youth had learned
the ways of Grief,

And learned to hate them as life's autumn
dropped each sere and yellow leaf.

Then blindly groping down to where a slow
Ambition lay in wait

He tried to bear it upward on his stooping
shoulders; but too late!

The panting effort graved the deep lines deeper
on the pain-worn cheek;

His heart grew weary with the many hopes de-
nied the power to speak,

And, as his trembling hands were lifted toward
the cold, unanswering sky,

His pale lips whispered "Lord, the only good
still left me is to die!"

And so the feeble form lay sleeping, and the
passions of the race

Drew near with tears to kiss their signs of
bondage from the quiet face.

The saddest thing of all the pitying angels ever

saw or heard

Is old age writhing in the grasp of strong am-
bition long deferred;

But Love, the first beside the cradle, lingers
latest, and, as then,

Lays its immortal hand upon the brow grown
smooth and white again.

You deny that your spirit friends exist in the
invisible or can come from thence. Do you
ever stop to think that you yourself and all
the things you see, eat, wear and handle have
grown up out of the invisible? They certainly
must have existed in the invisible, for it takes
a greater stretch of the imagination to believe
that something comes from nothing, than
something from something. The only differ-
ence between a decarnate spirit and an incar-
nate spirit coming from the invisible, is that
the latter grows up out of it gradually, while
the former comes out of it suddenly.

Soul Communionists should redouble their ef-
forts to pray that peace and spiritual light
may increasingly ensphere the world. And do
not fail to keep the half-hour of Whole-World
Soul-Communion on the 27th of each month,
and extend the knowledge of it, and the time-
table on the second page, among your friends
and neighbors, for it is the power of the soul-
light and the soul-organism that can alone
dissipate the clouds and chaos of the storm of
wild-beast passions.

Art never rises any higher in a community
that the spiritual status of the majority of
people in that community. The caricatures
that the newspapers publish represent the ig-
norant and corrupt tastes of the people. What-
ever the latter demand is always supplied.
Ignorance and cruelty cannot comprehend true
art, for they create ugly pictures in the mind,
which habit becomes the normal taste of the
public. True art is the handmaid of Love and
Wisdom. Divine creations are dependent upon
how wise and loving humanity is. Genius is
starved and cramped in the atmosphere of
selfish hate.—LUCY A. MALLORY.

THE REIGN OF PFACE.

J. H. LUCAS.

"A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole!"

We should believe in the undeveloped possibilities lying dormant within our interior selves. It is a cherished error with a great many that all the conditions and agencies of peace and happiness are external to one's self. But a little reflection ought to enable us to see that when all the faculties of the soul are normal, and are performing all their legitimate functions, in due order, with exactness, and without strife one with another, that happiness of the other. To illustrate this, we know that when all the parts and powers of the physical body are in a state of health and keyed to the most perfect realization of harmony, all working together in complete accord, that physical well-being is the result. Harmony with external environment and the physical world is an important factor in its achievement.

Equally true is this, of the invisible spirit within. Where there is peace, real and abiding, true mental and spiritual poise has been attained.

This exalted spiritual state enables one to understand what is meant by the words "To be spiritually minded is life and peace." Life and peace reign within because the awakened spirit asserts itself, and becomes pre-eminent in the domain of thought forces, divine aspirations and spiritual activities. The spiritual mind is, therefore, disenthralled of carnal desires and enthroned in peace utterly unknown to those living a life of material and external pleasures. One living this life is in tune with the Infinite Spirit; the spirit having all goodness, love and wisdom, and his consciousness of this and his experimental realization of it passes all material understanding. It is above the carnal mind. It transcends all merely intellectual perception. It is spiritual and divine. It is the peace of God.

In order to reach a state of permanent peace, the plane of spiritual vibrations, that heavenly serenity and satisfaction, where every thought and action is in concord with the truest desire and most unselfish purpose of the interior self, one must be anchored on truth. He must understand the eternal verities and immutable

principles upon which the spiritual universe rests. The soul, through knowledge and faith, ascertains the certainty and permanence of the divine order as manifested in all things, and, therefore, rests in hope and in peace.

The peace here described before it culminates in glorious fruition must gain such an ascendancy in the soul as to infuse its stillness, its sweetness, its joyous restfulness, its content and its enduring satisfaction into every thought and feeling, every purpose and desire. Meanwhile the mind will rest in hope and enthusiasm.

And it will increase the joy of one's spiritual meditations to believe in the infinite benevolence displayed in the universe, the unchangeability and eternity of its all-efficient and ever living principles, and that all things are moving toward higher conditions of peace and happiness. And in proportion as we are related to the Divine Life which animates, vitalizes and sustains all things, do we arrive at an experimental knowledge of the nature and excellence of that enduring peace, the shoreless and unfathomable ocean of peace, utterly immeasurable.

Seek peace. Cultivate peace in thine inmost self with all diligence. Send it forth with good will everywhere like the soft, sweet radiance of the morning and it will be to thee a well-spring of life and perennial joy.

FROM "LIGHT," LONDON, ENGLAND.

A PUBLIC discussion of Spiritualism has been going on for some weeks in the columns of "The Sentinel," of Wood Green and the district (London) in the course of which one of the anti-spiritualistic writers asserted that Dr. A. R. Wallace "had written much of opposite import since his manifesto of 1875"—meaning thereby his well-known book, entitled "Miracles and Modern Spiritualism." Mr. T. Dawson, who took up the defence of Spiritualism in "The Sentinel," wrote to Dr. Wallace, drawing his attention to the above-mentioned assertion, and received a reply, of which the following copy has been kindly supplied to us by Mr. Dawson. Dr. Wallace wrote:

"Dear Sir—The statement you refer to is absolutely and entirely false (and it is equally so as regards my friend Sir William Crookes). I have several times had to deny it. I have arranged for a new issue of my book by Messrs. Nichols & Co. I adhere to every statement in the book.

ALFRED RUSSEL WALLACE.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

SUNSHINE AND MUSIC.

A LAUGH is just like sunshine,
It freshens all the day,
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!
A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart:
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet.—*Our Dumb Animals.*

THE world does not even begin to realize what is involved in the Bible saying: "As a man thinketh in his heart so is he."

If whatever a man thinks, that he is, his life is in that state of consciousness that he mentally formulates.

The purgatory of the Catholic, the soul sleep of the Seventh Day Adventist, the orthodox Hell of the Christian, are all true for those who have built up in thought these states of consciousness.

Hosts of the decarnate spirit world are still living the life of the flesh, and going over and over in their minds the earth-bound errors they mentally incorporated within their beings while inhabiting physical bodies.

It is of the greatest advantage for one's eternal welfare to know and live the truth—the truth makes free. It is of inestimable value to know of spiritual things before passing out of the physical body.

FLESH EATERS AND DRUNKARDS.

THE flesh-eater puts forth similar excuses, in defense of his habit, to those of the liquor drinker. He says: "It is necessary for my health and strength; I only take a little every day; I can't do without it." He does not seek to defend himself against the immoral features involved in his habit, but, like the liquor drinker, he gets angry at their presentation, and answers them with abuse of vegetarianism. His appetite has got the best of his reason. When a man can listen unmoved to the recital of all the horrible cruelty and torture to animals, and the brutalizing effect of murdering them on the men who must do the killing to provide him with the flesh of the corpse, and then goes on eating it without any compunctions of conscience, he is in the same scale of being as the drunkard who knows that he is ruining his family and dragging them down to misery and poverty, and yet continues to drink the liquor against all remonstrances.

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Every bodily action is the result of mental action. If you only think as others want you to think, then your body, as well as your mind, is a slave to their thoughts and you are not free. The war of our Independence was fought because the American people refused any longer to think—and, therefore, act—as the English king wanted them to; but the majority of men are worse slaves to religious, social and medical tyrants than they ever were to King George. "Taxation without representation" is liberty compared to having a brain and not to be allowed to think with it, free from the tyrannical interference of lords, spiritual and temporal. You are not an American freeman unless you have mental-spiritual liberty. —LUCY A. MALLORY.

PERFECT UNITY.

THE universe is One Essence—Love; but manifests different vibrations—different phases of consciousness—on the several planes of unfoldment. We have this illustrated in the plant, which has several stages of evolution, that are but varying manifestations of the one plant—its roots are different from the blossoms and each requires its special element for growth—its roots in the soil; its blossoms in the sunshine.

So the things internal and external to man are one—the external being but the projection of the internal; the without is the symbol of the inner thought—one could not be without the other.

All the infinite variety of manifest life and forms on the earth proceed from the one planet and are grown and nourished by the one sun, and, in their turn, the planet and the sun are one. Our solar system is one with other solar systems. All things are united in perfect oneness—nothing stands alone.

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The question of Vegetarianism or Carnivorism is one more of sentiment than otherwise: The real question is how best to extract in its purest form this vital, universal essence of life—which is hidden only in fluids—from every living thing, organic and inorganic.—Adiramled. [It is a question of to murder, or not to murder; to torture and be cruel, or not to torture and be cruel; to brutalize an army of men (and their families) who murder the animals, or not to do so; to cause these men to bring murderous offspring into the world, or not to do so. The “vital, universal essence of life” is love, and it can only be extracted from every living thing by loving—doing unto them as we wish to be done by.—Ed.]

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To “love God” is to love all things in the universe, for there is only the One—in diverse manifestations.

UNJUST PERSECUTION.

A FLORIDA jury has found Mrs. Helen Wilmans Post guilty of fraud for using the mails to advertise her “absent treatments.” And this in the face of the fact that nearly all of the many people who had been treated by her, testified, when asked, that they had been healed, and that they had received more than value for their money—where then does the fraud come in? What matters it if she did not devote time to each one, if they were healed and the contract was fulfilled. The best healing is done instantly, and these “absent treatments” have been given successfully since the time when Andrew Jackson Davis, the seer, first began to publish his works in 1843. We give in another column a description of a few of the cures wrought by the famous Dr. Newton, who cured thousands of people, a half century ago, of all forms of disease by instantaneous “absent treatments.”

All New Thought papers advertise that they will give “absent treatments.”

All new movements have their martyrs, and Mrs. Wilmans has been singled out for their persecutions, she being the most popular and powerful.

But the tide of progress cannot be stayed by any such proceedings. Drugless methods of healing are becoming too popular to be affected by any opposition; on the contrary, the more they persecute the more popular it will grow.

The idea of calling “absent treatment” fraud, when all the newspapers and magazines advertise patent medicines (the base of which is constituted of alcohol) that make drunkards by the thousands each year; not to mention thousands of other dangerous remedies advertised, that destroy health and kill thousands.

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Seeking spiritual unfoldment is concentration of harmony, love and faith; seeking ceases when we ignore these and travel the old road of animalism.—LUCY A. MALLORY.

THE MORALE OF HEALING.

WHILE the gift of magnetic healing has a scientific side to it, there is still a greater moral side to it.

To possess it, one must have a more spiritual than material or animal vibration in his composition, which may be inherited (acquired unconsciously) or developed (acquired consciously.)

The medium element between spirit and matter is electricity, as its modification, magnetism, is that between spirits and mortals—both required to connect the two entities and the spiritual and material worlds.

As spirit is the positive and matter the negative element of existence, man is in rapport with that of which he is nearest of kin—spirit if he has a surplus of spirituality over materiality or animalism in his make-up.

In harmony with the positive or spiritual he absorbs electricity from Nature—the limit being in ratio with his surplus of spiritual force over the material, and to that extent he has to spare for healing purposes, or other uses according to circumstances.

If mediumistic, it comes in for lecturing, giving tests, materialization, etc. If simply sensitive, for authorship, art, music, or whatever talent he inclines to. But it may always be employed for healing—the restoring of lost vitality, which is the cause of disease and pain—unless used up for other purposes, when it becomes injurious to the experimenter.

So for its scientific apportionment. The moral of it is that it constitutes spirituality per se—a higher vibration of spiritual over animal force, though not necessarily a total undesign or lack of unspiritual tendencies—unneutralized negative or animal feelings or impulses. But as far as these are permitted to rule they deprive the healer of his surplus electricity (or magnetism when it passes through the human body) and makes him accordingly impotent in relieving the sufferings of others.

Now, knowing the cause of healing, it may be acquired by anyone who aspires to attain this positive state—the school of experience being a strictly moral one, and constitutes the conscious acquisition of the gift. Self-knowledge, the curbing of one's appetites and passions, temperance in all things and justice towards all mankind, are the principles to be observed and put into practice, until the power begins to be sensed. Experience does the rest.—Arthur F. Milton.

YOU WILL SEE "MONTE" AGAIN.

IN a sequestered plantation, where, in spring and summer, wood-pigeons coo, birds sweetly sing and numerous wild flowers bloom; beside a running brook where darts the trout and bobs the water-ouzel, lies the remnant of my faithful friend and constant companion for ten years—"Monte."

Times innumerable have he and I sat together enjoying this wood's quiet restfulness, and, now that he has left me, my steps are daily directed to the spot depicted in the photograph. I never expect to feel quite the same without "Monte." Though friends press me to obtain a successor, I cannot do so. Other dogs would, doubtless, be as true and faithful as he was; but, still, they could not be the same to me.

On the shield at the head of the grave is inscribed: "Monte," died November 1, 1903. Farewell. Perhaps not forever." I trust this wish may be realized. "Monte" was indeed a friend, and there in yonder copse, midst sweet country sounds and scents, rests the fascinating little sprite I can never again see on this earth.—William Lisle B. Coulson, in *The Animal's Friend*.

There is not a man in the City of New York with genius enough, with brains enough, to own five million dollars. Why? The money will own him. He becomes the key to a safe. That money will get him up at daylight; that money will separate him from his friends; that money will fill his heart with fear; that money will rob his days of sunshine and his nights of pleasant dreams. He cannot own it. He becomes the property of that money. And he goes right on making more. What for? He does not know. It becomes a kind of insanity. No one is happier in a palace than in a cabin. I love to see a log house. It is associated in my mind always with pure, unalloyed happiness. It is the only house in the world that looks as though it had no mortgage on it. It looks as if you could spend there long, tranquil autumn days; the air filled with serenity; no trouble, no thoughts about notes, about interest—nothing of the kind; just breathing free air, watching the hollyhocks, listening to the birds and to the music of the spring that comes like a poem from the earth.—Ingersoll.

The superior man practices before he preaches—Confucius.

THE "GREAT PSYCHOLOGICAL CRIME" COMPLETELY ANSWERED.

THE "Banner of Light," of February 13th, publishes the most concise, just and complete reply by Geo. A. Bacon, to the "Great Psychological Crime" that we have seen. Every one who has read the book should read the review of it by Mr. Bacon. Following we give a short extract from the review. The Banner of Light is the oldest Spiritualist paper now published, and it has kept abreast of the times all the way. All Spiritualists ought to have this paper. Yearly subscription, \$2.00; address, Banner of Light Pub. Co., 204 Dartmouth Street, Boston, Mass.

"His definition of Hypnotism is narrow, partial and one-sided; it is neither accurate nor comprehensive, while his deductions are gravely exaggerated. The proposition that mesmeric influence, exerted by men of cultivated powers, well-informed in all directions, honest in life, charitable in disposition, pure-minded in purpose, men whose special aim is to do good—that hypnotism directed by such competent psychologists, always works disastrously to the party of the first part, and diabolically to the party of the second part, is notoriously untrue. Abundant facts to the contrary prove the proposition to be simply false.

"As to the therapeutic value of Hypnotism: That its exercise on the patient is never but temporary, and at best but palliative, is something that the author cannot possibly know, and to deliberately assert it as a fact is simply treason to truth. Cases without number, in evidence of its true curative qualities, confirmed by practitioners of established repute, overwhelmingly disprove the author's position.

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"The author of 'The Great Psychological Crime' seeks at great length to duplicate his statements as to the deplorable list of unmitigated evils resulting from Hypnotism, by repeating them, with superadded force, to the subject of Mediumship. His indictment is both severe and sweeping.

"Apparently, there is nothing to be mentioned in psychological criminology more necessary to be avoided than the exercise of one's mediumistic inheritances and powers, by the ordinary mediumistic process. Nothing that he can say is too condemnatory of the fact of permitting one's self to be influenced by spiritual intelligences. Evil only, and that continually, is what he claims inevitably comes from

serving as a channel for the higher and wiser ones in the other life to instruct the children of earth concerning spiritual realities. Not only is it sure to lead to physical wreckage and death, but continuation in its service finally brings absolute spiritual extinction, which is a revival of the doctrine of 'Lost Souls!'

"In the light of his assertion that Mediumship never contributes to the mental or moral improvement of the individual, but that its evil results follow beyond the grave like an eternal shadow, is a statement devoid of every particle of proof and a gross libel on the hundreds of well-known persons now before the public who are manifesting various phases of mediumship, not a few of whom for more than half their life-time (and their ages range from youth to foreclosure) whose united testimony is to the effect that their experience in Mediumship has resulted in their marked mental, moral and spiritual development! Who is the better judge in such matters?

* * * * *

"We know that some mediums have proved to be bad people, but if bad with Mediumship, what would they have been without it? But the unprejudiced observer knows that, in thousands and thousands of cases, Mediumship has been a boon of indescribable value; that in the vast majority of instances it has proved a priceless blessing, individually and to the world. In this connection it may not be improper to say that a few have had more to do in a public way, with mediumistic persons during the past thirty or forty years, than has the writer, and he puts his personal experience against that of this author.

"His teachings against Mediumship are based on the assumption that its exercise involves a destructive principle in nature which ultimates in annihilation of individual life, physically and spiritually. That there is such a principle in nature, is philosophically denied. Science recognizes none such.

"Alexander Pope, speaking of the totality of all things, wrote no less scientifically than poetically when he inspirationally declared:

'All are but parts of one stupendous whole
Whose body Nature is, and God the Soul.'

"What kind of a conception must that be of the Nature of God—that which stands for Infinite Intelligence, Infinite Wisdom, Goodness, etc., whose one prevailing principle, whose one eternal law indicates eternal progress—to link this constructive Law or Principle with an eternally destructive process?

"One's inherent powers, capacities and faculties are violated in the exercise of Mediumship, he affirms. Not so. In loaning, for righteous purposes, my service, my faculties, my brain forces, temporarily to another, I neither offend nor transgress my rights or the law of my being. I do not violate the soul's entity. Mediumship is neither a gift nor a power, he says. On the contrary, it is both a gift and a power—it is an inherent psychical faculty."

Captain F. W. Crosby, writes a characteristic letter to the *Vegetarian Magazine*. He says, "I've been a vegetarian since 1837. Am four score, on next birthday; have just returned from a trip in the desert southeast of here to examine a mine. Slept on the ground, went down rickety ladders into pits over a hundred feet deep, rode a burro along trails where a misstep meant death on short notice, and returned in perfect condition, barring a sun-burned nose. If there be any beef-eater who would try the trip I'll lend him my outfit. Of course I mean any youth of eighty or thereabouts."

Hide not thy light under a bushel is the spirit of a quotation from Goethe, cited by a contemporary, which is well worth taking to heart. "He who feels within the power for some good work, must of necessity be something of a nuisance to his neighbors. He must not wait till he is called, he must not mind when he is sent away; he must be, what Homer praises in his heroes, like a fly which when brushed away immediately returns to the spot."—*Vegetarian Messenger*.

The most important thing in life is the unfoldment of the spiritual faculties, for our continuous and abiding happiness is dependent upon the realization of spiritual things. We, daily, sell our Divine heritage for a mess of material potage; for the strife over non essentials, our petty ambitions, and our soul-dwarfing greeds and creeds, stand as so many black clouds in the way of our soul-sun shining—spiritual realization. Cease manufacturing the clouds, and let your light so shine that you will realize that righteousness is the sum and substance of all things.—L. A. M.

It is not the fine language you use, but the silent spirit (the motive) you manifest that counts.—L. A. M.

FAITHFUL UNTO DEATH.

On Wednesday morning an Irish terrier was found, in a dying state, lying on the grave of his former master in the cemetery at Scarborough. It is five years since Mr. Henry Collinson was drowned whilst bathing off the sands, and it was only with great difficulty his dog could be driven away from the clothes he so faithfully guarded. When the funeral took place the terrier followed the hearse, and stood by the grave whilst the mournful service was being conducted. Since that time the faithful creature has regularly visited the place where the remains of his master rest, and, as stated, died on the grave this week. Such attachment and recollection in the case of a dumb animal have never previously been equalled, and as an example of faithfulness this story is quite the equal of that of the dog of Helvellyn, immortalized by at least two of our great poets.—*The Field*.

[Instances of the faithfulness of dogs are by no means rare. And then think of torturing these honest, faithful animals for months in vivisection hells, and for what? Editor.]

A medical student of Edinburgh writes as follows to one of our readers:

"I personally do not approve of vivisection. The gain derived from experiments on the lower animals has not, in my opinion, been commensurate with the amount of torture to which the animals have been subjected. A vivisectionist bent on proving a particular fad of his, is apt to dispense, to some extent at least, with 'suitable anaesthetics.' Considering the egotism of most professors, their insane jealousy of each other, the "main thing" about their 'experiments' is not the amount of good that would accrue to 'poor suffering humanity,' but their own personal—I mean scientific—aggrandizement."—*Animals' Friend*.

In all New Dispensations there is a period of teaching, followed by a period of silence, to enable those who have received the teaching to assimilate its purport, and test it in actual experience. We are now entering a period when man's great necessity will be the opportunity to put into practice the wisdom that has been given so plentifully to the world in the past two decades.—L. A. M.

Transformation from crudeness to perfection is the law of the Universe—from darkness to Light; from ignorance to Wisdom. L. A. M.

MEN'S REASONS FOR WOMAN SUFFRAGE.

THE following is the platform of the Male Electors' League for Woman Suffrage in Great Britain.

1. Because women equally with men are subject to laws.
2. Because, being themselves one half of humanity, women are concerned as deeply as men in the legislation that affects humanity.
3. Because, therefore, the opinion of women as expressed by their vote would be of the highest service to the whole commonwealth.
4. Because the denial of this equal legislative right to women is the refusal of justice to half the human race, and a detriment to the whole.
5. Because no truly free race of men can be reared from slave mothers.
6. Because no social system in which one half of the community arbitrarily suppresses the other half can be just, wise or safe.
7. Because under a system of partially representative government the interests and the lives of the unrepresented always suffer.
8. Because women are now thus suffering from specifically unequal laws, and from other special social wrongs needing legislative amendment.
9. Because experience has proved that men alone are as unfit to legislate for women, as women alone would be unfit to legislate for men.
10. Because women are compelled to contribute to the taxes of the country; and it is as true now as at the time of the American war of Independence that "Taxation without Representation is Tyranny."
11. Because while "taxation without representation is tyranny," legislation without representation is yet greater tyranny.
12. Because by the legal recognition and establishment of women's citizenship the intellect and character and reciprocal estimation of both sexes would be raised.
13. Because the help of politically enfranchised women is indispensable for the upbuilding of the higher humanity that is to be.
14. Because—
"The Woman's cause is Man's; they rise or sink
Together dwarf'd or godlike, bond or free."

There are in various parts of the world to-day, men and women who have done all that is claimed for the historic Christ, but the world does not accord credit to them for having done this. In fact, that which the Christ of old could do has become commonplace, and the world is looking for a Messiah that is as far ahead of the Christ of the olden time, as our civilization is in advance of the barbarous era in which he lived—and this demand will surely be answered.—L. A. M.

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THE NEW RACE BUDS.

WE clip the following from the New York "Herald":

Cenna, Ohio.—Hubert Bretz, the 16-year-old son of William H. Bretz, a well-to-do merchant of this city, has never eaten meat in any shape or tasted soup or anything else containing meat.

The boy is a vegetarian in the strictest sense and his diet has been chiefly potatoes. These he eats three times a day. While he sometimes indulges in fruit he has no particular love for it.

No one has ever taught him to abhor meat. His dislike has been intuitive since babyhood. As a child, his parents say, he would shudder at the sight of a piece of meat, and when he grew older he refused to eat it. Despite his vegetarian diet, he has never been ill a day in his life, and his father declares that he was never afflicted with the ordinary diseases of childhood, such as whooping cough, measles and scarlet fever. This is in the face of the fact that his meat eating sister, five years his junior, has had all the complaints and he has never been isolated from her. He is above the average strength for boys of his age.

[The boy referred to above is not an exceptional case. There are numbers among the rising generation of children, all over the world, that sicken at the thought of eating murdered food. There are several children here in Portland, belonging to flesh-eating families, who abhor the thought of eating flesh. The Coming Race will no more be able to eat the flesh of animals than the flesh-eater can now eat portions of the human body.—Editor.]

A lady who declared membership to an association for the prevention of cruelty to animals, demanded the killing of a neighbor's cat which had taken her canary singer from a cage placed upon the porch and eaten it. O horrors! The madame in question was so much in grief and agony that she even entered suit. The cat was killed to waive the suit, and the lady was pacified, as the old covenant was literally observed, which demands "an eye for an eye and a tooth for a tooth." This same lady ordered her colored cook to kill a finely bred turkey for Thanksgiving day, that she might entertain her friends. "Who is going to kill the lady in return for such cruel act?" was the question asked, "for does not the old covenant reveal that he who slayeth an ox is like unto one who slayeth a man?"—Mazdaznan.

Millionaires pride themselves on their munificent gifts to universities and colleges, while in most of our large cities thousands of children lack for an education, because there are not school houses enough to accommodate them; hence, many grow up in the streets and become criminals.—L. A. M.

RADIUM NOT UNIQUE.

S. W., in "Nature," asks the following question: When a small magnet in my drawer has been ready to act on a compass any time during the last twenty years, and has not altered its appearance in any appreciable way, I ask, whence comes the continuous magnetic supply? Again, when a lady has had for a great many years a cedar workbox, which has never failed of its characteristic odor, it is a natural question to ask, whence comes the smell? The statement in books, both of physics and physiology, is that something material is given off from the wood which alights on the olfactory membrane of the nose. This is purely gratuitous, as the statement is without a shadow of proof, the box being to all appearances in no way diminished in size or otherwise altered. If the hypothesis, for it is nothing more, fails, how does the case differ in principle from that of radium?

[The more interior the spiritual principle involved in any thing, the longer does it manifest its power. Shall radium give off a never-ceasing light, without diminution of its substance, and the soul of man cease to exist at death? The principle involved in radium is far more potent in man. Photographs have been taken with the radiations given off by the hands of man.—Editor.]

We are indebted to Mrs. Mary Olive Coonradt of Honolulu, H. I., for several excellent illustrated works on Hawaii. A contribution from her pen will appear in our next number.

"Vegetarische Bode," the organ of the Netherlands (Holland) Vegetarian Union, is one of the ablest and best edited magazines devoted to vegetarianism. It is a bi-monthly; 35 cents a year. Address J. Kuiken, Jr., St. Anna-Parochie, Holland, Europe.

"Our Story of Atlantis," by W. P. Phelon, M. D., price not stated. Published by the Hermetic Book Concern, San Francisco, Calif. This work by the Elder Brother of the Hermetic Brotherhood is one of the best we have read on the subject of Atlantis; it will interest all investigators of the occult.

We have received from the Portland College of Astrology (Room 33—291½ Morrison street) "Lessons in Practical Modern Astrology," compiled, illustrated and written by Lewellyn George. For one who desires to study Astrology, these lessons make this abstruse science simple and plain to the student. The price of the lessons are \$2.50.

"Light from the Center to Pilgrims on the Path" is the title of five booklets issued by the Circle of Light Center, of which Mother Virtuzia, S. H. P., is the head. These booklets contain uplifting spiritual lessons. No price is stated. Address: Temple of Truth, 506 North

Central Avenue (Austin Station), Chicago, Ill.

"Vitality," bi-monthly; reduced from twenty-five cents to ten cents a year. This is an excellent New-Thought publication, edited by Walter De Voe, and published at 6027 Drexel Boul., Chicago, Ill. It has been enlarged to eight pages.

The "Ingersoll Memorial Beacon," monthly, price 50 cents a year. William H. Maple, editor and manager, 164 LaSalle Street, Chicago, Ill. This is the official organ of the Ingersoll Memorial Association of Chicago. It is "devoted to Science, Free Thought, Rational Right-Doing, and to Good Government of, for and by the People."

Whoever has read Count Tolstol's "Kreutzer Sonata" will be interested in the latest work of Mrs. Adelaide Comstock: "The Kreutzer Sonata reviewed by a Woman." Mrs. Comstock is a well known, popular writer of prose and poetry. She works for the best unfoldment of man and woman. The price of the book is not given. Address: Mrs. Adelaide Comstock, Ventura, Calif.

We regret that Mr. Joseph Stewart has concluded to suspend the publication of "Realization," which we prized as one of our most valued exchanges. It has been a work of love on his part, but he finds that he cannot continue its publication, owing to the many calls upon the time he devoted to editing his magazine. He returns all paid subscriptions in full for unexpired term. We hope that Mr. Stewart will see his way clear at some future time to renew the publication of "Realization."

"The Guide to Immortality or the Child's First Lesson in Spiritual Science," by Dr. Geerjean Miller, Diamond, Ark. Price, \$1.00. Dr. Miller states many truths, but it seems to us that the book makes contradictory statements that would tend to confuse children. On page 93 he says: "Bear in mind, children, that spirit never does wrong, never commits an outrage, never interferes with the liberty of others." Yet on page 89 he says: "The meat of shell fish, and a few others, and the meat of swine are the only meats that we should eat." Now it is evident that spirit must do wrong to commit an outrage upon, and interfere with the liberty of the pigs and fishes in order to eat their flesh. He teaches kindness to some birds and animals that he pronounces good, while others equally as innocent (the English sparrow and cat) he pronounces evil and would be cruel to.

We impress our thoughts upon matter, but they are still our thoughts, although they are in external form, and are not separate from us; therefore in spirit life, whatever the man has thought in his earthly career becomes his actual environment. This environment appears to be separate from him, but has no existence apart from himself.—L. A. M.

BE OPEN TO CONVICTION.



THE SILENCE.

BE STILL! The crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness. —A. L. Salmon.

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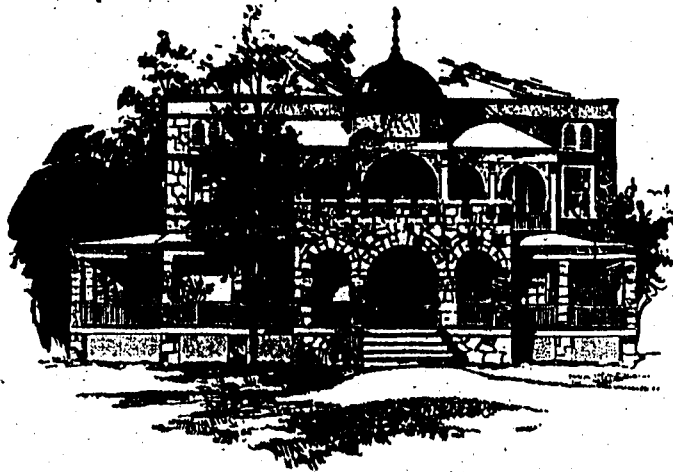
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APRIL, 1904.

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

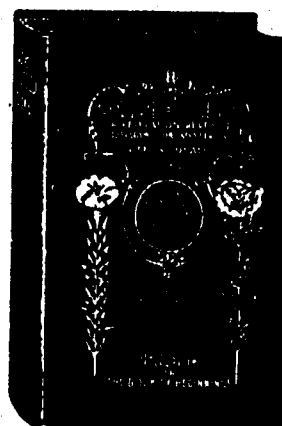
SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	8:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	8:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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No more on drowsy eyelids
Or dreaming ears shall fall
The weighty words of wisdom,
The spirit's inward call.

The holy inspiration,
Increasing hour by hour,
Will satisfy each longing
With an ever-gaining power.

And every sated longing
Will give place to new desire,
As the coals from off the altar
Shall diffuse the Living Fire.

So we'll march along together,
Our hearts aglow with song—
The journey through the desert
To the Kingdom won't be long.

The matter forms are fading
In the boundless sea of mind—
The Light is all before us,
The darkness all behind.

In the animal-mental state of being, we have not the least idea of what life will be on this planet when we have become spiritually conscious. Now we are virtually the subjects and slaves of material things. Then we will control things. Change or distance need not separate us from our loved ones. The universe is boundless. Its possibilities are infinite. In its infinitude are states of being as far beyond our present comprehension as we are above the worm that burrows in the earth.

THE INFINITE UNKNOWN.

EVERYTHING that comes to us, be it good or evil, angel or devil, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of Wisdom, is One Voice; the Voice of the Infinite Unknown, in which we are angelified.

We are harps on which the Great Spirit strikes notes. We are tuned so that music is played—or the voices answer. If we are tempted by some strains, it is our own nerve strings that the tones vibrate. If we stir up harsh jars of discord or antagonism, they are echoes of conditions within ourselves. The individual we hate or oppose, is a messenger of the Infinite to teach us there is something hateful or oppugnant in our own notes to be eliminated. The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors in our own unconscious being. Whatever we hate or love has its correspondence within us.

The universe speaks in the consciousness of man. The unknown is ever his foe; but known and explored and understood it becomes his servant and his friend.

Error is Truth distracted and distorted. Evil is good misused or perverted, or good outside the range of one's consciousness. Devils are angels in inverted relation to themselves or to us.

*

* *

The thought of evil creates in harmony with the thought. Thus jealousy creates the very condition that the jealous person imagines, and he, and not his victim, is responsible for the hypnotizing evil influence that causes her to do wrong.

LIFE.

How marvelous is the power we call "Life!" How very, very few seek to study its intricate processes. None on the earth have yet attained to that spiritual altitude to realize even what life in its physical expression is.

Think for a moment, that the gnat that plays in the sunshine, or the form of life that is so minute that it takes a powerful microscope to perceive it, has an existence, even as you and I have an existence, and the wonderful and complicated processes of life go on operating in those infinitesimal creatures with as much harmony and precision as they do in the human being.

And all the various forms of life—in its physical expression—are not separate lives (only in seeming), but are manifestations of the One Life. They are all related to each other, even as the roots, the trunk, the leaves, buds, blossoms and fruits of the tree are manifestations of the one life of the tree. Hence, an injury done to the least of these is the opposite of "love to God,"—the One Life,—“in whom we live, move and have our being.”

Vegetarianism, anti-vivisection, kindness to all forms of life (including the animal, vegetable and mineral) are in the real sense "love to God," and the only way that we can show our respect for the Most High is to respect all life, for he who has no respect for the least manifestations of Deific Life is lacking in respect to Deity.

Death is a finality for the mask of Life,—the form of clay,—but not for the living organization, for that is Life itself, and there can be no end to Life—even if it is invisible, for all living forms are evolved from the unseen. It is the living organization that keeps the material body in shape, for that form dissolves speedily when the life leaves it.

To the one who is building an ever-present Hell, Heaven is always in the future; but let him recollect that the future fruit cannot be different from the seed being planted now.

STATES OF CONSCIOUSNESS.

ALL Planes of Existence are States of Consciousness. The unfoldment of each State is a gradual process. A child at birth possesses the Material-Sense Organs. Its consciousness of material existence is dependent upon the unfoldment of these Sense Organs. In the course of its growth, if the faculties of the mind were allowed to remain dormant, it would take no cognizance of the Mental-Spiritual; and, finally, if its Soul Consciousness is neglected, it can have no consciousness of the Celestial.

We can only have knowledge of a State of Consciousness to that degree that the instrumentalities are perfected through which it can be perceived. In the Material, States of Consciousness are limited to the senses; in the Mental-Spiritual, they are limited to the mind, and to the material senses as we type them in matter; in the Celestial they are unlimited, because they are States of the Soul.

The Soul Consciousness develops and expands by absorbing the truth that the Mental-Spiritual grasps; and the Material is the shell that holds them together during the process of incubation.

The union of one State of Consciousness with another is a continuous blending; there is no line of demarcation where one begins and the other ends.

As in all the ages of the past our Understanding or States of Consciousness have been gradually expanding, by a process of evolution, so it will be in the time to come. The lowest State of Consciousness is transformed in course of time to the Celestial.

It is true that "faith can move mountains," if by faith we mean fidelity to Celestial attributes. The Celestial Life makes its States of Consciousness whatever it chooses.

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* *

Your position in spirit life depends upon the advancement you make in this life.

KEY THOUGHTS.

THE prayer of the faithful is ever answered.

The mind-spirit is the crown of being. Purified, it shines resplendent over all.

You cannot love your neighbor until you love yourself, for whatever wrongs you do to yourself you also do to your neighbor.

You create your own danger or your own safety from within your being. A good thought may avert an accident; an evil thought precipitate disaster.

The body is dust only as it lacks the luminosity of the soul's (solar) rays of Love; when the body fulfills the law of Love, it transforms its dust into the Immortal State of Consciousness.

There is only one way to escape from spiritual darkness and that is, like the seed buried in the soil, to break through and grow above the intervening corruption of the earth into the light of day.

Light exposes every defect. A room that may appear passably well in an obscure light, may present a very dingy and ugly appearance in a flood of sunlight. So the incarnate spirit who may pass as a great man in the obscurity of earthly errors, will show very small in the light of eternity.

If you do not make your thought a reality in the physical, you have nothing; and if you do not make your spiritual thought a reality, you also have nothing. Manifestation is, therefore, essential to realization. Manifest love and you will realize its happiness. In vain will you seek the realization without the manifestation.

As the eyes cannot see through a pair of spectacles plastered with mud, or the lamp light cannot shine through a blackened chimney, so the Divine power cannot manifest through the being filled with cares, worries and all manner of corruption. The Deity within you will shine forth to the degree of your cleanliness of mind and body.

We are told to beware what company we keep, but how few pay any heed to the fact that thoughts attract the environment.

Do not undervalue your abilities. Have confidence in yourself. All you need to make your pathway is confidence in your own powers.

All those who are yearning to become conscious of their loved ones "over there," should recollect that Love unites and binds, and selfishness separates and divides.

Love is a life-giver; hate is a death-dealer. Immortality is enshrined in Love; mortality, in hate. The enjoyment of the universe is involved in Love; the misery of the universe, in hate.

You will be tethered to adverse conditions until you have attained spiritual understanding to release yourself from your imprisonment and enjoy the permanent happiness involved in the freedom of truth.

There is no limit to the power of Faith. It is true that if you have Faith as a grain of mustard seed, you can remove mountains. With Faith all things are possible; without it most things fail—but it must be Faith, pure and simple—incorruptible.

It is with decarnate spirits as it is with books in a library—they do not come into your consciousness unless you go to them and study what they contain. Like the books in the library, they have enfolded within them wisdom that would make you great, but if you make no effort to obtain it, it is as a closed book to you.

The righteous life is a perpetual prayer that livingly answers itself. The common understanding of prayer—an invocation to be heard of men, or a silent prayer of grandiloquent words praising a God for his goodness—is not true spiritual prayer, for spiritual prayer is keeping in mind all the time the desire for purity and peace, and thinking and acting it out at all times, in all the relations of life.

FIRST LOVE, TRUE LOVE.

FIRST love (often an effect of love at first sight) is the most natural, but conventionality, family pride and the tautly drawn lines in society prohibit what Nature designs for man's material happiness.

As well as a perfectly developed brain (which includes the body) is necessary before education or mental development should begin (which does not occur until a child's seventh birthday is passed and before which period no systematic schooling should be enforced) material happiness should be founded as a prelude to the spiritual. But humanity has invented and adopted so much of the fictitious that the genuine can find no fruitage.

Restrictive marriage laws are healthful to both body and soul, but society rulings are a bane to them.

Alliances made on this natural attraction are frequently called mistakes because followed by discontent. The fault does not rest with the contracting parties, but with the idiotic ostracism extended them and the lack of mind-force of the contractors to meet it. They too readily surrender a divine right to a human faith.

If "matches are made in heaven," how else should heaven proclaim its designs except through this exchange of vibrations between two mortals?

Free America has somewhat broken down this social barrier, but the many divorces still exhibit a lack of the true marriage principle being universally adopted. Perhaps the coming generation will improve however, considering the great spiritual wave now resting upon society and religion, and honeycombing it with Nature's higher sensibilities and purer revelations.—Arthur F. Milton.

THE VALUE OF PATIENCE.

J. H. LUCAS.

A LITTLE careful reflection will enable us to see the importance of patience as a necessary accessory to all desirable attainment in life. It is a cardinal quality of the mind, an indispensable factor in every-day life, to enable one to reach the goal of success. Indeed, without patience a truly successful life is impossible. Many persons through impatience toward really devoted friends, have in haste cast them away, thereby impoverishing their own lives, because

in so doing, they have shut off the very means of enriching themselves materially, intellectually and spiritually. And thus, through temporary passion, they have sacrificed personal well-being upon the altar of the remorseless Moloch of impatience. The perennial spring of ever-flowing and sparkling waters has been poisoned or dried up because of the revengeful turbulence of unrestrained impatience.

Thousands of lives once sunny and fruitful, sweet and lovable, the light and life of every social circle in which they moved, and an assurance of success to every beneficent movement to which they gave their influence, through a lack of patience, have waned in power, and fatally undermined the superstructure of their own moral fortunes.

How often has one's condition been cheering and every prospect hopeful and pleasing, when every friend gave expression to words of great kindness, in tones of greatest goodwill, and yet in an evil hour, because one has not been sufficiently disciplined and made strong in patience, such a disaster has come to the life that sometimes it has taken even years to repair the injury. If patience had been there with its peaceful mein and tranquil power, doing its perfect work, how different would it all have been! Flowers instead of thorns would have been planted along the pathway of the wayfaring brother, and memories laden with love's sweetest fragrance would have engaged his meditations. I have long admired what St. Paul says about love where he declares "Love suffereth long and is kind." In some of which we can substitute the word patience in the fullness of its meaning. Let us see: "Patience suffereth long and is kind; patience envieth not, patience vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

We may with great profit, cultivate patience till it becomes a permanent and ever vital quality of the soul, and study the excellence of its character, its practical power and great value in all legitimate human endeavor.

Heaven is the blossom of spiritual growth. The reward of doing Love's will is to be conscious of her angels and her ineffable magnificence.

THE OLD AND THE NEW.

CHARLES KASSEL.

THE mighty gospel of evolution, richly suggestive as it is of the kinship linking man with the lesser creation, is working a wonderful change in our thought. Whereas, in time gone, the four-foot folk were looked upon as brought forth by the divine fiat purely for man's sport and prey, we have learned that they, no less than he, are the outbirth and product of causes reaching back into the dim beginnings of time, and a kindlier sense of relationship has resulted. This truer and riper view is touching and transforming every department of knowledge, and chiefly from the impulse it has lent have sprung the nature-studies and tales of animal life which are enriching our literature.

From this warmer sense of relationship between man and the creatures ranged below in the ascending scale of life has been born the feeling that Nature's pride and paragon should be the kindly protector, and not the fierce hunter and eager devourer of his lesser kin, and the thought is looming vast in the nobler and more sensitive minds that the shambles are a huge crime against an order of beings bound to us by many ties.

Reflecting upon the savagery and cannibalism of many races of our kind, and ranging beside them our faithful and patient friends and helpers among the animal folk, the latter suffer nothing by comparison. Though the barbarous races of man may boast a rude dialect, the pets about our homes speak to us in language more expressive and appealing. Who can mistake the yelp of delight with which the dog greets his master, or the threat lurking in his growl when the child he lies beside is approached by a stranger; and how doleful the long-drawn wail when the kindly hand long known is no more.

It is often said, however, by those who think it in keeping with right to slaughter creatures in fur and feather, whether for sport or food, that the animals below man yield their lives painlessly and without realization of their fate. Such belief, however, is borne out by the experience of none of us. The house-dog, leaping playfully about his master, slinks off abashed and crestfallen at a harsh word; and we can scarce conceive that a creature so sensitive should meet death without some sense of its dread meaning. Butchers tell us how appeal-

ingly the lamb led to slaughter gazes into the face of its executioner as he grasps his knife, and our huntsmen say the stricken deer, staggering among the branches, its heart pierced by a ball, often fixes upon the sportsman a look filled with something like reproach.

The truer and kindlier of those who see no iniquity in the abbatoir would whiten and tremble were it laid upon them to wield the blade which sends the red life streaming from throat of lamb or calf. Few, indeed, of these could conquer their natural revulsion against the act. "Out of sight," however, "out of mind,"—as the old adage runs,—and the lovers of a flesh diet devour eagerly and with zest the carcasses of dumb and driven brutes because the harrowing scenes of the slaughter-house are not present to the mind; just as those who are far from the field of battle, and see none of its awful incidents,—the soldier staggering heart-pierced with ball or bayonet; a fallen hundred trampled over with hoofs of cavalry; or half a column riddled with a galling charge; and all mingled with moan and cry and prayer,—read undisturbed the story of the victory or defeat. The same feeling is strikingly illustrated by an expression of Thomas Moore in the "Utopia," who, speaking of the customs of this fanciful people, observes: "They have also without their towns places appointed near some running water for killing their beasts and for washing away their filth; which is done by slaves: for they suffer none of their citizens to kill any cattle because they think that pity and good nature, which are among the best of those affections that are born with us, are much impaired by the butchering of animals."

Thus it is that despite the broadening dawn of Truth men cling to the old,—the old gods, the old faiths, the old wrongs. But newer and richer ideals are beckoning ever, and when the supreme Purpose behind evolution, and which has urged onward its mighty processes, comes to be felt by the mass of minds, a nobler feeling will be born, and the abbatoir and hunting-park, with a thousand ills beside which haunt the tents of men, will become a memory and a tale!

He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is inclosed in a shoe, as if the whole surface of the earth were covered with leather.—Veeshnoo Sarma.

'TIS COMING!

A. C. DOANE.

I AM not a politician, and my God is not; hence, I love all lives, and patiently wait for the triumph of Justice between all nations, as well as individuals.

We have passed through a long dreary winter of idolatry and icebergs of frozen creeds, with cold, formal prayers of selfishness to our various idols that we have manufactured with our finite senses; but the Spiritual Springtime is at hand when our frozen idols will be melted, and the finite senses will cease to worship the unknown God.

God will be manifest in the flesh through love; through human beings manifesting love to all that is—a practical demonstration of love, which is God or Good, made manifest in all our actions.

Then will the banner of Peace float over the coming Universal Republic, and the brotherhood and sisterhood of humanity be established on earth. 'Tis coming, friends, 'tis coming!

ILLUMINATION.

F. P. WAGNER.

DURING the past few months there has been appearing in the newspapers and magazines articles on clairvoyance, and the greater part of these are in the nature of a warning not to get into this delusion, as they call it. If they mean the old fortune telling style of clairvoyance the warning is timely; for of all the delusions known to man this commercial clairvoyance is the worst. It is little short of deception in the greater number of instances.

To illustrate this faculty it will not be amiss to give an instance: A lady went to a sensitive and asked him to tell her how her sister-in-law was, as she had not heard from her for some time. He told her that her friend died that day at three o'clock. This proved to be true. Another person went to the same clairvoyant to learn of the surroundings of two persons and he gave the names of both and their circumstances and surroundings correctly.

This is clairvoyance, or illumination, and today there are many who have this faculty so nearly perfect that it is as if they were reading the events from an open book. I can enumerate five hundred similar instances, none of which proved untrue. We are in darkness and

are groping around to get out of the woods, and we must not underestimate anything that gives light.

ANNIVERSARY CELEBRATION.

THE First Spiritual Society, of this city, celebrated the fifty-sixth anniversary of Modern Spiritualism, at their Hall on Third street, on Sunday, March 27th, which ye editor had the pleasure of attending. Everyone was charmingly welcomed by the President, Mr. C. H. Goodwin. All the societies of the city joined in the celebration and they had a harmonious good time.

The Children's Progressive Lyceum, under the management of Mrs. J. L. York, entertained the multitude from 11 A. M. to 1 P. M. most successfully. After this came dinner, and it was a sumptuous feast. After all the company had eaten, the hungry from the streets came in and were given their dinners. After this came short talks from the Pioneer Spiritualists, and then the mediums formed circles and gave messages from the spirit friends. In the evening, Mrs. Irene Smith lectured on "The Triumph of Spiritualism." Mrs. E. F. Hanna had charge of the music.

Under the able management of the Ladies' Building Fund Aid Society, with Mrs. C. N. Goodwin as chairman, and Mrs. Louisa Beutikofer and Miss Jennie Werner as superintendents of the refreshment department, the social part of the program was a great success. We congratulate the President on his successful administration.

Spiritualism is the open door through which all may pass into Love and Wisdom.

We had the pleasure of a visit from Dr. J. M. Peebles, of Battle Creek, Mich., who is on his way home, having spent the winter at San Diego, Calif. A host of friends and admirers called to greet the Doctor and express their gratitude for the work he has done for humanity. Dr. Thurber, his traveling companion, is a fine trance speaker. Dr. Peebles is still an untiring worker in the cause of truth, and that he can do so much at his age (eighty-three) is due to his having adopted a vegetarian diet for many years.

Lack of material means is not the worst poverty—the poverty of the spirit is more to be deplored.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

A MORNING ORISON.

REV. H. S. GENEVRA LAKE.

BEHOLD the sunlight glisten
Upon the brow of Night!
Behold the song-birds listen,
And bathe themselves in light!

Feel now the silence quiver
With faintest touch of noise,
And through the Earth a shiver
Of coming noontide joys.

The azure skies are bending
To bless the blooming heath,
And life, fresh life, unending.
Springs from the soil beneath.

Oh, mystery of being!
The consciousness to know!
The breath; the sense of seeing;
The hearing all things grow!

O God! Eternal Fountain!
Unwrought, unfettered, free!
My soul ascends Life's mountain,
To drink new draughts of Thee!

IMMORTALITY.

LIFE is boundless, and its expressions unlimited, and every form and phase of it is the Eternal I. Whether it is the tiniest insect that plays in the sunshine, or the Divine-Human, it is the One Life—the boundless Whole.

Everything is, therefore is Immortal, and all forms of life are gradually, step by step, unfolding to Conscious Immortality; but until we are consciously so, we are not Immortal; for until we are conscious of it, a thing does not exist for us—as America did not exist for the people of the Eastern hemisphere for ages.

People adopt all manner of religious creeds,

ceremonies and isms, hoping to gain Immortality thereby; but there is no way to come into this consciousness but by living in accord with the laws of harmony.

We may know that we are not living according to the laws of harmony if we are unhappy or if our bodies are diseased in any way, for sickness and worry cannot come from harmony; but by living harmoniously, and manifesting always the spirit of Love, we grow in Wisdom to the Conscious Immortal State.

Life ever was, is and ever will be. None can take away from it even as much as an atom. Life is never without form and intelligence, but, in its evolution, it continually changes these, and, according to its necessities, lives in the visible or invisible. All things being produced by Life, and as without life nothing is manifested, Life is the Living God in operation in the universe. Life cannot die, for if it could the Divine Power could also die. The seeming absence of Life is not the death of Life, but merely a change of the form it occupied.

Life lives upon life. But it is only those in a crude state of evolution (in gross matter) who feed upon the corpses (the cast off garments of life) of animals. The mighty power of life is, itself, an intangible essence, and those who are on the right road to the Immortal State of Consciousness, inbreathe the very inmost power of life without even eating material food of any kind. This explains the reason why a spiritual seer, now and then, can live for months at a time without eating. It is a sign of a gross animal nature to eat great quantities of food. The further away from the Source of Being within, the more one needs to draw vital forces from matter to sustain existence.

UNIVERSAL LANGUAGE.

NUMBERS are the only parts of speech that have the same meaning in all languages alike. Count one, two, three on the fingers, or write one, two, three, and any person of ordinary intelligence, in any nation, will know what is meant without a word being spoken.

The Universal Language will be a language of numbers. The numbers will not be chosen arbitrarily, but will be used as they convey occult significance as well as external meaning.

The Hebrew language of numbers is claimed by Occultists to have been "the language of the angels"—the universal language of intuitive humanity in the primitive Golden Age, before selfishness had builded the towering Babel of external ambition, that led to divisions among men, thus causing them to separate and gradually evolve diverse languages of a more external character, expressive of their materialistic condition. A remnant of them, endowed with a more persistent spirituality than the rest, settled in Palestine and Africa, and preserved the number language almost in its entirety. Their descendants are the Hebrews and Falashas of our day.

The Universal Language of Numbers was spoken by silent gestures before noisy speech came to mar the universal harmony of Being. The rosary and the abacus are remnants of that language.

The number language is full of occult meaning, and it has the valuable element of extreme brevity, therefore can be easily memorized. For instance, figure 3 stands for father; mother is 41; and the two combined, 44, signifies child. Instead of having different numbers for words of like character, such as black, night, darkness, evil, etc., a single number expresses them all.

The figures 44, standing for child in the Hebrew language, have a deep meaning. They not only contain father (3), mother (41) and child (44), but they stand for perfect unity.

We cannot subtract them from each other and leave a remainder. They also stand for the Double Jupiter or Perfect Angel, or Two-in-One. Add the two fours together and we have the figure eight, the double link of Celestial Love and Wisdom, without beginning and without end.

There is great significance in the number of the year 1881—the year in which the New Dispensation began. In this year the figures read backwards and forwards alike, and the unit allied to the 8 (the double link of Divine Love and Wisdom) signifies that the Unity of Divine Love and Wisdom shall prevail from the beginning to the end of the New Dispensation.

The use of this occult language would have a harmonizing, fraternizing influence upon humanity. It is in the occult numbers that "God geometrizes" best.

The ten commandments given to man when he was exalted upon the high mountain of spirituality were written by the finger of God (the silent finger speech of the spiritual man) upon the two tablets of stone—the two bony structures or hands of men, the ten fingers of which contain, reveal and interpret the occult commandments and speak the silent language of the Supreme. The language and commandments of the spiritual man, engraved upon the tablets of stone (the occult speech of the hands) were destroyed when man came to worship the golden calf. Occult teachers will be developed and the mystic language of numbers—the key to the Universal Arcana—will silently link the world in the bonds of intuitive speech.

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He who sees the life of the spirit through growth in spirituality is—compared with one who is content with viewing external spiritual manifestations—like one who participates in an actual scene in nature, compared to another who sees the same scene in a picture.

CAUSATION IS MENTAL-SPIRITUAL.

Is primary causation mental or physical? Is man a spiritual and psychical entity, having physical expression which is secondary and resultant; or is the ego or real self a fleshly form having merely a dependent attenuated property which is called mind or soul? Just here is the crucial question of human, and in fact of cosmic, philosophy. Here is the great dividing line which runs through all systems, religions and sciences. The experiments of the muscle-bed show most positively to the senses that man's body is only plastic and passive material. It is never the actor, but moves because it is acted upon. We like to have the truth confirmed "Ossa on Pelion." Occasions, secondary causes and reflex activities show themselves in the inert clay of the body, but the source of authority is in the unseen man himself, whether or not he consciously exercise the same.

The lack of reconciliation and logical congruity is almost universal. We do not deliberately intend to be materialistic, for we hope and theorize otherwise. We professedly exercise love, optimism, idealism and aspiration. But the practical systems to which we yield allegiance find no scientific basis for these things. From the laboratory point of view they have only a sentimental aspect. But radical readjustments cannot be delayed much longer.

Important among such changes of opinion will be the repudiation of the prevailing hypothesis of germ causation for disease. "Wild assumption," some will reply. "Impossible," says science. So was the Copernican system when it first confronted the Ptolemaic philosophy. So was the circulation of the blood when announced by Harvey. Start with a mistaken premise and an elaborate system of misleading conclusion is easily built up. Numberless orders of distinctive germs and microbes are evident, but they are secondary and not primal in causation. Admitted they may be useful provisionally in the diagnosis of what is back of them. Given congenial conditions, and definite and corresponding organisms spring up. The fact that they can gain no foothold upon healthy tissue proves them to be dependent and not positive and causal per se. They are really scavengers. Whenever and wherever offensive refuse takes on forms of life there is purification, refinement, and,

in fine, resurrection. We do not like maggots, but they are far cleaner and sweeter than the rottenness which they replace. Life of every order resists decay, and the passage of matter from inorganic to organic form is Nature's method of advance as well as purification. The worst abused microbe is far superior to the lower conditions out of which he sprang. A universal transformation of this kind is continuous in the world of matter. By this subtle uplift Nature sweetens the worst conditions which human negligence and ignorance can thrust upon her. Life and mind lay hold of material and erect it through the magic of organization. Ascending to the highest order—the human—it is therefore the office of intelligence and spiritual potency to harmonize and even sanctify the physical organism. It is not normal that man should be the slave of the material which he is temporarily using. As an executive, he should not supinely yield his rights and privileges.

A further principle of compelling logic indicates that the whole complex system of inoculations and serums rests upon a fallacious foundation. Natural immunity from contagion consists of bodily purity and vigor, and their most effective antecedents are the higher consciousness, supplemented by an intelligent observance of hygienic laws. Life always is a boon, and the mission of religion, love, ethics, optimism and idealism is "life more abundant."

Serums are diluted concoctions of impurity and evil. Can evil cast out evil? But owing to a subtle unappreciated and unconscious factor they often seem to be effective. The corrupt material put into the system to produce immunity from smallpox or rabies often does have some preventive effect. Not in the way usually supposed, but through the mind. The "protected" man has a constant sense of security and every time he thinks of the subject—perhaps many times a day during an epidemic—there is an auto-suggestion of immunity. This is a vastly more powerful in its effect than anyone would deem possible who has not investigated mental causation.

In the few points noted above, no criticism whatever is intended for those who differ, for systems are impersonal and invite any fair and impartial comment. The simple purpose is to make a few necessary and legitimate deductions from proved premises. If, in addition to other abundant evidence, the scientific accu-

acy of the muscle-bed shows that a little temporary thinking can send a rush of warm nourishing blood to a waiting organ or extremity, what should not be the logical possibilities of cultivated, systematic and conservative thought power? If primary causation for physical conditions be deeper than we have supposed, the world needs the truth. If we have been too superficial and have accounted secondary phenomena as primal and ultimate, let us judicially investigate without fear or favor. If a great realm of reality of untold value lies somewhat concealed from ordinary sensuous observation, we cannot afford to carelessly miss it.—Henry Wood, in *The Boston Eve Transcript*.

EASTER.

W. P. PHELON, M. D.

THE lexicographers of to-day, are at a loss to tell us from whence comes the word Easter, that means so much to the religionists of the present. It is a plain, Anglo-Saxon word, and has lost the final n. If the ancient peoples had been asked, they would have said, it was where the New Year or any other incident connected with the Sun, began. The name came finally to mean the place where his Vernal Sunship parted the twenty-four hours in the middle, putting the Winter and its attendant angels on one side and the Queen of Summer on the other. This event was first celebrated in Atlantis.

When the church, today ruling the majority of the civilized world, seized the reins of power, naturally enough, because it was permitted, its leaders had neither age, wisdom nor tradition upon which to draw. Out of ancient teachings, laboriously wrought, they devised the fatherhood and motherhood of the Infinite One, and then the Sonship of the manifested. Then, having nothing to build upon for themselves, as the result of any experience, or of anything of the Past, they laid hold upon all the symbols they could understand and some they could not in the added teachings comprehend.

Out of the Far Past and the Near Past, has been concentrated into the one thought and idea of Easter, all belonging to the celebration of the Old Egyptian New Year's day. All the very essential knowledge of spiritual things, has come out of Egypt. This was wrought out and manifested by those who devoted the service of their lives in the Egyptian Temples, that they might demonstrate the Truth that is All.

The Atlantian Feast, the Egyptian New Year and Easter, are the celebration of one and the same event. They come forth from man, because he cannot help himself. They have been fixed by the laws of the Unchangeable. Around these epochs has clustered the best and brightest thought of the grandest souls that have lived upon the earth.

JAPAN AND RUSSIA.

THE Russian people wonder why the great body of the American people sympathize with Japan instead of with them, when they so greatly favored us during the war of the rebellion. They did greatly favor us then, and may we never forget it or fail to acknowledge it. Nevertheless we ought not to favor them now, but ought to be against them and for Japan in spite of what they did for us.

For one reason we name Finland. The crime of Russia against that small, upright, high graded people and nation is wicked beyond expression, but is one which cannot be dealt with in any national way. Yet one could wish to see Russia wrecked, her conduct is so wicked.

For another reason we name Kishineff.

For another we name her treatment of her students throughout the empire. She cruelly crushes down her young men, and will not allow them any freedom to grow. She is trying to stifle the natural uplift of the human spirit in her whole territory, and to preserve a barbarism of force which, so far as it is effective, is stopping the progress of mankind. Her whole structure of government is organized war against ours, though she does not know it.

For another reason we name Manchuria. By falsehood and stealth she has endeavored to possess herself of that great region and extend over it her implacable despotism. She is organized, iron-hearted tyranny; and ought not to be allowed a foot of land that she does not now lawfully hold.

Finally we name Japan. If Russia gets Manchuria, she will take Corea and then annihilate Japan, just as she is now annihilating Finland. Japan sees this as plainly as if it were already accomplished, and with her back against the wall she is fighting for existence, and for a better civilization than Russia knows. And every spiritual impulse cries for her to win.—Rev. Jessie H. Jones, in *Rockland Independent*.

James Allen, the editor of the "Light of Reason," is doing a grand work in Great Britain, and, while he is a prolific writer, everything that emanates from his pen is full of sweetness and light. His latest book, "Out From the Heart," can be read in a few hours, but it contains enough spiritual truths, clearly and simply expressed, to stimulate thought for months. It is just large enough to carry in the coat pocket, and no brighter companion can be desired for lonely hours. Price 40 cents. Address: The Savoy Publishing Co., Savoy Steps, Strand, London, England, G. B.

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THE MEANING OF THE SPHINX.

PERCEIVING the united man and lion symbol to have been universally used by the ancients, we conclude that the concept—object, divinity, cognition, or configuration—thus symbolized must have been regarded as something very sacred, or of very vital importance. And, in searching for a solution to this mystical symbolism, we find a clue in the fact that the Egyptians called the Sphinx at the pyramids Har-m-kho which signifies the Sun at his resting place;—which resting place may refer to either, or both of two particular signs of the Zodiac, namely, his own house, the Lion; or to Aquarius (Man) the house of Saturn which is the sign of the Sabbath and of rest.

In the equinoctial cycle of 25,000 years are two grand occasions when at the equinoxes, the sun and earth, in the signs of Leo and Aquarius, form the figure of a Sphinx: one of which grand phenomena occurred some 12,500 years ago when the Sun entered his own house, Leo, for an occupancy, or rest of about 2,100 years. At the same time the Earth entered Aquarius, the sign of rest and the house of Saturn; then, with that "sign of Man" in her heavens, the Sun glorious in his own house, and the whole configuration of the skies beneficent, began Earth's Sabbath and her Golden Age, which lasted over four thousand years, or while our planet was precessing through the two adjoining houses of Saturn, Aquarius and Capricornus.

Now we assert that it was in celebration of this benefic configuration of the heavens and happy era of time that the great Egyptian Sphinx was modeled; and that its interblended lion and man symbolized Leo and Aquarius with their lords, the Sun and Saturn.

Although for thousands of years the Sphinx has stood, as it were, a tomb-stone for the dead, it has also stood as a prophet never ceasing to aver that the configuration will return, and Saturnian times roll round again; and strange to say that we are the generation destined to see the Sphinx phenomenon again in the heavens; for at this present time the Sun, having reached the opposite point occupied 12,500 years ago, is now entering Aquarius, while the Earth is entering Leo—the Lion of the tribe of Juda. For more than four thousand years to come the Sun will be in the houses of Saturn, and in the Sabbath of Rest. This portends the return of the Golden Age, the rising of Israel, and resurrection of the Saturnian Commune which must overthrow all our present institutions of church, state, money, etc. Before the coming Sphinx all present systems must fall—even the stars, signs and constellations which have long swayed sceptre o'er the heavens and the earth!

It may be argued that the type of Sphinx represented by the body of lion and head of a woman cannot have any reference to either Aquarius or Saturn. True; but following the autumnal equinox, we find it at the present

time passing from Virgo into Leo, and thus forming the feminine Sphinx. Thus we see that both our vernal and autumnal equinoxes are at present solving a 12,500 years' mystery of The Sphinx.—Anna Pharos, in The Sphinx.

KINDNESS TO ANIMALS.

RECENTLY I took a cab in Hampstead. It was rather a shabby four-wheeler. We had to climb a hill to reach my destination, and I felt that the horse was not taking it over well, and I should have liked to have got out but did not want to stop him on the hill. When we got to the end of the journey my driver said, "My horse has the reputation of never getting to the top of a hill." I said I thought he managed him very well. "Yes," he said. "I always talk to him and encourage him—I've got a dog here, too," he added, showing me an attractive-looking mongrel under the box-seat, sheltered from the rain by a rug. "They always give me the old corks to drive because I can get on with them. If I can get to Heaven it will be through being good to animals. I hope that will get me a front seat."

Not having the front seats at my disposal, I did the next best thing I could and paid a double fare. "What's this for?" he asked. "Oh, I am very fond of horses, too, so I thought I would like to pay a little extra fare for my drive."

"Oh, thank you. I'm very glad I met you."—And so was I.—A. C. D., in The Animal's Friend.

THE POWER OF THE BALLOT.

IT has always been claimed by the opponents of woman's enfranchisement that women could secure all the rights they desired or needed through their influence, without the aid of the ballot.

That these rights could be secured with one quarter the outlay of time, money and effort, if backed by the ballot, is clearly shown by the ease with which they are secured where women have full suffrage.

Mrs. Watson Lister, of Melbourne, Australia, who is visiting in this country, is most enthusiastic over the results of woman suffrage in her country. She says that Parliament now consults them on all bills bearing upon the interests of women. The author of the new divorce bill asked all the women's organizations to come together and hear him read it, and to make criticisms and suggestions. Such a thing was never thought of before women had the ballot, although they were affected by such measures then, the same as now.

When a naturalization bill was pending, one clause of which deprived Australian women of citizenship if they married aliens, a few women went to the Prime Minister and protested, and that clause was altered immediately.

"When we held meetings," said Mrs. Lister, "to advocate public measures that women wanted, we used to have to go out into the highways and hedges and compel the members of parliament to come in; now the difficulty is to keep them out. The chivalry which they used to tell us would be destroyed should women enter into the political field, has on the contrary been greatly increased. On the platform at one of our meetings, the secretary happened to drop her pencil, and I saw the premier and several members of Parliament scrambling to pick it up. A woman is never allowed to stand in a street car in Australia.—Progressive Thinker.

LOVE.

SAMUEL BLODGETT.

PERHAPS as good a definition as we can have of love is to call it an attraction felt toward a thing, person or object.

It is said that Cupid is blind; I do not think it too much to say that every phase of love is blind. It is not only blind, but it is generally very largely adulterated by other emotions.

We say a man loves a woman or a woman loves a man; but the feeling exercised is rarely one of pure, or even predominant desire for the good and happiness of the one said to be loved. The sentiment is often pretty well swallowed up in the thought that the loved party is well adapted to minister to the lover's enjoyment. Take away the idea that the happiness is not to be increased except by the mere pleasure of loving and love vanishes. It comes pretty nearly the truth to say that the average lover does not love the personality of the beloved so much as he does the happiness he hopes to derive from intimate associations. And he is unhappy unless he thinks the love is returned in an exclusive way, no other person having the least share.

A man may think he loves his slave, but let that slave make one effort for freedom and the feeling changes. In such an emergency he is capable of being very cruel. Many a people have been conquered in war when the victors really believed they were doing them a kindness in the subjugation. I presume nine in ten of the people of the United States feel that way towards the Filipinos. They do not doubt but they will do better for those people than they could do for themselves. This may be called love, but it is not disinterested love. There is no motive of good to them in the conquest. The urging motive is self in several aspects. The Indians of the Western World have mostly disappeared before the march of the white race. It has been, when not direct, indirect extermination, through the presence of the superior race; and in this land greed has been the prime motive factor.

They think they love these savages, as they call them. If they did not love them why should they be to the expense of trying to Christianize them?

Of course the whites love the Indians in a way; but not well enough to think they have any rights which they are bound to respect. The sentiment is growing among the Whites in the South (perhaps in the North, too), that education should be denied to the Negroes, and that means should be employed to keep them in a state of unthrifty peonage. And the leaders in this undisguised move say, and possibly believe, this will prove best for the Negroes. Yet the impelling motive is certainly not for this purpose, but to gratify white pride and arrogance. Benevolent enterprises are often badly tinged with the hope among the donors of making for themselves a great and good name.

We say patriotism is love of country, but whether there is good in the love depends largely on how it is centered. Sometimes people love more in a local than in a general way. A majority in the Southern States, before the Civil War got indoctrinated with the idea that real patriotism is circumscribed by State boundaries. Holding to this theory they believed that secession was a legal procedure. This was the excuse for the war, and the foolish notion that the boundary between nations is real causes nearly all the wars. These boundaries in fact possess no more substance than the axis of the earth on which it is said to turn. One might live across the line from the country he supposes he lived in, and he could love the foreign country just as well as if it were really his. There is really no real utility or virtue in statehood. If States were obliterated and all merged in the federal government everyone would be the gainer, except those who profit by holding State offices. It is a great taxation to support State governments that in a practical way amounts to nothing good. Congress now makes all the laws for the District of Columbia, and I never heard but they are as efficient for the good of the inhabitants as they are in any State. Suppose State governments simply dropped out, and the National laws for that district were extended to cover the whole country. Then suppose Canada were included too, she having her proportional representation in Congress, who would be injured? How much better it would be to have our loves so enlarged as to embrace all the localities in the world: like Thomas Paine when he said, "The world is my country; to do good my religion." We love what pleases us, what we enjoy, and we all have in our nature an element of cruelty. I have seen many good, sympathetic people laugh at an accident causing physical injury. It came to them in a ludicrous way, and I have heard the remark, "I should have laughed if it had killed him."

The wars of the crusades were impelled by a fanatical love of the Christian religion. Parental love frequently impels to an injurious looseness in regulating the conduct of children, and it sometimes incites to injurious strictness in compelling the observance of

THE UNIVERSAL REPUBLIC.

religious rites. I hear sympathy for Russian aggression because they are supposed to be in the interest of Christianity; but I think enlightened, non-aggressive Heathenism is better than benighted Christian conquest.

What we need very much is to have the ideal love greatly expanded; to have it educated in its application and directed towards objects that are desirable. It would be worth much; it would be a reform which would assist greatly in other desirable reforms, if we could learn not to love to eat and drink what is injurious.

PERTINENT QUESTIONS.

ONE would think that among the membership of labor unions, which embraces a great many intelligent and patriotic citizens, there would come some such self-questioning as this at times:

If Americans can be intimidated in industrial matters, why not in matters of conscience?

If Americans can be persecuted for working as their own inclinations and interests dictate, why not for voting in obedience to the same impulse?

If Americans can be beaten or killed for not joining a labor union and contributing to its treasury, why not for failing to join a church or a secret society?

If Americans and their families can be ostracized, starved and otherwise injured in person or estate because they do not wear a button of a certain kind, why not because of their race, their nativity or their color?

In a word, if some American principles are not recognized in organized labor, which avows a purpose and a hope to control government and society, what reason is there to suppose that any American principle will be respected if organized labor shall succeed in establishing the policies that it contends for?—George's Weekly.

Swift foretold the existence of the two moons of Mars a century and a half before their discovery. Gulliver, after his visit to the Lilliputians, went to a flying island inhabited by astronomers. Among their discoveries, we are told, "they have likewise discovered two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of its diameter and the outermost five. The former revolves in a space of ten hours and the latter in two and a half." Not only were the number of moons correctly told by Swift, but their distances were nearly approximated. When the Dean was poking fun at the astronomers of his day he could little have dreamed (why? a real genius is a Seer) that his prediction would be so accurately fulfilled.—Sir Robert Ball.

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BE OPEN TO CONVICTION.



THE SILENCE.

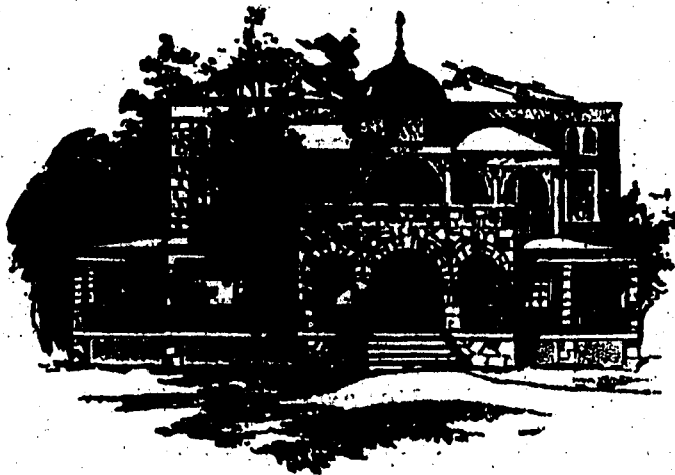
BE STILL! The crown of life is silentness.
Give thou a quiet hour to each long day
Too much of time we spend in profitless
And foolish talk. Too little do we say.
If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness. —A. L. Salmon.

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1906

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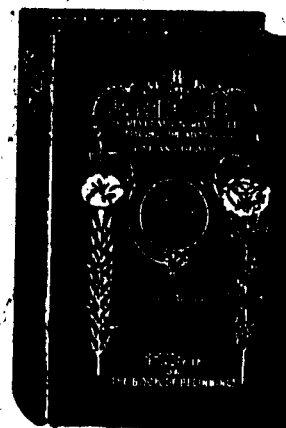
SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:08 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:38 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:33 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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Each man will be a brother;
In harmony we all shall live;
And share the earth together.
In virtue trained, enlightened youth
Will love each fellow creature
And future years shall prove the truth
That man is good by nature.
Then let us toast with three times three
The reign of Peace and Liberty,

—Robert Burns.

UNTIL the mind is changed to conform to right standards of living, the life of the individual moves in the ruts that the habitual thoughts carve out for it; hence, to change the world to harmony, men must change their habitual chaotic and discordant thoughts to conform to the harmonious laws of Being.

A man is not changed by dying, for the reason that the man is that which he has thought, and his environment in the spirit world can only be the expression of his habitual thoughts, for his thoughts are the causal focus from whence emanate the rays of his environment. His spirit world is himself, and what proceeds from him, objectified. "As a man thinketh in his heart, so is he"—then he is Heaven if his heart is filled with love, and he is Hell if it is filled with hate.

Each man's God is no larger than his comprehension of life.

THE CENTER OF BEING.

INVOLVED in that subtle essence, Life, is the infallible intelligence of Wisdom. The spiritual aura of every form of life, no matter how infinitesimal it may be, contains the record of the past life of its consciousness—the aura is the "recording angel."

"Knowledge is power" for the reason that we wield the power of the plane of life we are conscious of. At the center of our being, involved in our heart and mind, is a subtle, pure essence of life that contains no sorrow, no care, no despondency, but that is full of joy and peace and unspeakable happiness. We cannot, however, realize this pure essence until we are conscious of its existence and work to evolve it to outer comprehension.

Our undeveloped thoughts stand in the way of its realization, for thoughts create spiritual forms that are beautiful and constructive, or ugly and destructive, according as they are actuated by the love or hate of the one who thinks (creates) them into existence. The best friends of man are his own good thoughts; his worst enemies are his own evil thoughts. Surrounded by his own self-evolved hosts of good thoughts he is invulnerable at all points—this is a fortress that no outside enemy can enter. In this way man saves himself from misery and torment.

*
* *

The transmission of spiritual intelligence (the elements of progress) depends upon harmony of being. The reason why this humanity receives comparatively so few inspirations is because it is swathed in discords. The more refined the decarnate spirit is who desires to give its advanced truth to the world, the more refined and harmonious must be the incarnate spirit to receive it.

EVOLUTION OF THE UNIVERSAL SOUL.

THAT which we call "life" is the Universal Soul manifesting, for intelligent and never-ceasing activity through countless forms is its habitual mode of expression. Being infinite, its physical, mental and spiritual expressions are never ending.

The Universal Soul is forever casting forth germ-souls (seeds) like unto Itself. These germ-souls, for purposes of education, pass, in the course of their evolution, through all states of being, and gradations of matter, mind and spirit, from the atom, through the mineral, the vegetable and the animal, to man and beyond him.

Life, at any stage of its evolution, is but a sum of experiences passed through in numberless forms. Every germ-soul lives, in turn, as a crystal in the mineral kingdom, as a plant in the vegetable kingdom, as an animal form in the animal kingdom, and in all the forms above the human, in order to add to and enlarge its experiences. It conquers the universe by degrees—a step at a time.

Each germ-soul is forever re-incarnating into a form adapted to its higher state of consciousness.

Man is but a bundle of the lesser consciousnesses he has passed through. The crystal, the plant, the animal, have each something of his composition and intelligence in them; but he is a composite of them all.

A crystal is always a crystal; a plant, a plant; an animal, an animal; but the soul-consciousness that inhabits the animal, to-day, is not the same that inhabited it in times past—that soul has taken on a higher state of consciousness. When the soul-consciousness has fulfilled its experiences as a plant, it needs and seeks a higher manifestation through which it can gain a greater experience. And so it is with the animal and the man; the individual will forever assume forms adapted to his higher states of consciousness. Life forever individualizes.

Involved in this great truth—that all the various forms below man are climbing the ladder of Being to attain the human consciousness, and that he himself is climbing to attain forms of greater wisdom and power than he is now conscious of—is the necessity of kindness and love to all forms of life, for as he reaches the hand of good fellowship to all below him, he draws down the power of all above him to aid him in his upward march to Deific power, peace and happiness.

We can readily perceive that man has not attained a state of perfection—he is simply in the making.

APPEARANCES.

IT is not what we see that moves the world, but that which we do not see. We see men doing the work of the world, but it is the power that acts through them that creates all progress. We judge from appearances, and yet there is nothing so deceptive. The judgment that is founded on appearances is most generally at fault. That which is externally attractive may be internally rotten. The major portion of the world put their trust in appearances, rather than in Righteousness, that can never become corrupt. This principle of never-failing purity is immortality itself, for decay cannot touch it. Unrighteousness is not immortal.

That custom rules even in enlightened people more than thought is seen in the church services of the present day. Give us this day our dally bread is a meaningless phrase on the lips of the well-to-do communicants; and "lead us not into temptation" as a supplication addressed to a God, in the sense custom means it, is absurd: as if God, the "Creator and Ruler" of the Universe, would lead us into temptation. It is by the overcoming of temptation that we grow. "Deliver us from evil;" every thinking person knows that we must deliver ourselves from evil by overcoming it.

HEAVEN IS SUBJECTIVE.

PEOPLE imagine that they will be happy "over there," though they are all the time living in such a way here, that they make themselves unhappy, and the reason why they imagine this, is because they think that some God or spiritual being will give them a different environment from that in which they live here. But they are mistaken; for the spiritual environment of the man will always be in harmony with what he has built up mentally in his being. The only God that can change his environment is his own spirit.

Joy is the blossom of thinking and acting out good thoughts, over and over again. It is with the spirit, as it is with one learning to play music—there can be no pleasure-giving melodies played until the notes are played harmoniously, instead of discordantly.

All joy is as open to the master spirit as all music is an open book to the master musician.

FLASHES.

ABEL ANDREW, LIVERPOOL, ENGLAND.

THERE is no room in the universe for a supernatural deity. The real God, the natural deity, the spirit of Man, fills all space.

Man is a spirit, and they that worship Him must worship Him in spirit and in truth.

Purge me with apples and I shall be clean; wash me with love and I shall be whiter than snow.

In the beginning Man evolved the heaven and the earth.

And the spirit of Man moved upon the face of the waters.

And thou Man in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail.

Immortality is a sweet flower. It is produced by the cultivation of that strange seed which men call vitality. "Is not the life (vitality) more than meat, and the body than raiment."

Believe in Man—in all Men—and thou shalt be saved.

Man is love.

We do not yet know the A. B. C. of that tremendous being—Man.

It takes many men to make a pin. Yes, and many world's to make a Man.

I find the germs of omnipotence, omniscience and omnipresence in my own soul.

Those grand names God, Lord, Jehovah, Christ, Holy Ghost, Redeemer, etc., are all the invention of Man, and mean one and the same thing, viz: Man in the highest. Man in the highest is a tremendous being, or rather an assemblage of beings, in number as the sand on the ocean shore; who shine like the sun, all perfect men and women, all human, all solid men and women (no wings, no feathers, no fog) who live in first class world's, and of whom we now know little or nothing. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent."

'Tis time the fog was cleared away,

'Tis time for Man to shine like day.

Mediumship is not alone the corner stone, but it is the whole superstructure, of Spiritualism. Without mediumship nothing can be known of the spirit and the spirit world. When true mediumship manifests, it carries all before it, for it has involved within it its own credentials. It is counterfeit mediumship (commercial fortune-telling) that needs decrying, for it keeps people on the plane of matter by enlarging their greed and vanity.

Life is no larger than the cultivated thoughts and desires of the man; it holds for him just what he puts into it; it is narrow and limited to the degree that his mind is fixed in a rut. Life is unlimited, but he must outgrow his limitations to realize its boundlessness.

As long as we remain spiritually ignorant we are moved hither and thither by decarnate spirits, like pawns in a game of chess; but as soon as we realize our spiritual individuality, we become the master, instead of being the slave.

CONCENTRATION.

WALLACE YATES.

CONCENTRATION is the thought permeating the "new" school. Ability to concentrate the thoughts on special objects of desire involves the development of Will; and the pupil is taught, in effect, that the steady persistence of Will in any given direction must eventually bring the object sought. This at first glance appears to have manifest advantage over the old scattering movements of uncontrolled thought. But the Will is a faculty of the Fifth Principle in man, and this on its lower edge is connected with the "animal soul," with all its passions and turbulent physical impulses. The development of Will, per se, is thus seen to have its dangers to upward progress. While the desires tend mainly toward the aggrandizement of the personal man, considered as having separate interests from the Universal Man, the strong, cultivated will of the person may for awhile attain its objects, but the time will come when these are found to conflict with the Universal Will, irresistible in its force, and some day Fear will possess the soul, and first, paralysis of the mental force, and then, maybe, dissolution, result. For, in proportion to the strength of the previously cultivated Will will be readiness with which the phantoms of Fear will take on objective form, and their corresponding fatality to the person of the thinker.

For permanent progress, the will must be under control of the higher portion of the Fifth Principle, which unites it with the Sixth, and so on to the Seventh or God, the Universal. For the soul that would rise to the Father of All, there is no escape from the operation of that simple law of the Nazarene: "Love your neighbor as yourself."

There is only one power in the universe—the Power of Spirit, manifesting through an infinite variety of organizations. To know your own spirit is the door of the Spiritual Temple. If you do not know your own spirit, you cannot really realize decarnate spirits. To love God is to unfold love in your own spirit—the eternal sunshine of Heaven.

Those who lose interest in Spiritualism, after their, so-called, investigations of it, are they who have never even put their feet upon the threshold of its Divine Temple.

SIX LITTLE WORDS.

Six little words absorb my attention every day: I Shall, I Must, I Can, I am Permitted, I May.

I Shall, is God's law written in my heart; the goal toward which I am impelled by myself.

I Must, is the bound, within which I am held by the world, on one side, and Nature, from the other.

I Can, is the amount of strength given me for thought, action, and improvement.

I Will, is the highest crown; it is that which adorns the real self; it is freedom's seal, imprinted upon the spirit.

I am Permitted, is the inscription upon the seal; also a bolt on the open door of liberty.

I May, finally, is that which is floating about all—something indefinite, which determines the present moment.

I Shall, I Must, I Can, I Will, I am Permitted, I May, these six claim my being every day. Only when God Itself teaches me do I know what every day I Shall, I Must, I Can, I Will, I am Permitted, I May do.—Translation by I. T. S. Allwell.

Men can be as original now as ever, if they had but the courage, even the insight. Heroic souls in former times had no more opportunities than we have; but they used them. There were daring deeds to be done then—are there none now? Sacrifices to be made—are there none now? Wrongs to be redrest—are there none now?—Charles Kingsley.

In a series of fascinating papers published about 1883, the German zoologist Weissman sought to prove by scientific deductions that in unicellular structures—animals of the lowest order—no such things as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became in the history of life phenomena.—It.

We are all, more or less, Gods to other beings. The master of the dog is its God. There is no God in the spirit spheres but at some time in his existence was a human being upon some earth. As the youth becomes a man, so the man becomes a God. A God is simply an individualized being who has attained to Love and Wisdom.

WHAT IS NATURE?

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

IT has been said that "man is born to conquer nature, not to follow it." That prompts the caption of this article. "What is Nature?" One has said: "Nature is that which of necessity belongs to everything that is." There are then many varying aspects of Nature, one above the other, like steps and stairs. To reach it in its highest aspects we must climb those stairs step by step; by doing so we conquer its lower aspects by putting our feet on them one by one until we reach the topmost one. That victory is won by following Nature intelligently in her upward steps and stages, until the highest and all-commanding one is reached, when we no longer need Nature's lower and imperfect steps, but have done with them forever.

Nature in its lowest aspects, corresponds with Nature in its highest aspects; only it has lower forms to deal with, and her laws conform to the requirements of every aspect alike. Nature is the force behind Law; the force that governs by limiting or extending its operations; the force that is supreme whatever may be subject to it; and we usually call that God—which is the Supreme Good. Adaptation to everything necessarily characterizes God; and the history of the Universe illustrates it in everything.

Everything weak and strong, old and young, capable and incapable, good and evil, submissive or perverse, has its own Nature; and it is the Divine prerogative to adapt Himself in his own natural way to the specialties of limitation or extension any one or each of them manifests. Therein we have a view of what Godlikeness is, and what it involves; and by looking at His picture and then at ourselves, our own very miserable shortcomings and erratic ideas are made conspicuous.

Why needs any man be rich? Why must he have horses, fine garments, handsome apartments, access to public houses and places of amusement? Only for want of thought. Give his mind a new image, and he flees into a solitary garden or garret to enjoy it, and is richer with that dream than the fee of a county could make him.—Emerson.

The purpose of all life is to individualize. The physical is its mode of manifestation.

SPIRITUALISM IS UNIVERSAL.

IT is astonishing to observe what a vast and solid basis for the truths of Modern Spiritualism is found both in the Scripture and in the writings of seers and poets and theologians from the earliest time. It is singular that nearly all the thinkers of the world have been Spiritualists—Spiritualists in feeling, in theory, and belief. It is more singular still, that whenever one of these has announced a proof of the universal faith, charges of fraud or expressions of pity have been the only reply. From the Psalmist who cried—"the angels of the Lord encamp round about them that fear Him," to Washington Irving who said—"Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime," poets and seers have held the same great truth of the nearness of the spirit-world, and of the reality of spiritual influence upon the minds and the affairs of men. The strange thing is that he who ventures to seek the realization of this is at once cried down as a witless person or a rogue.

"The Bible—the Old Testament especially—is full of testimonies to the reality of spiritual influence in the affairs of man. We can understand men rejecting both these and those—the ancient and the modern—but we can see neither the logic nor the consistency of those who believe in the Old Testament appearances and only sneer at modern ones as impossible and absurd. We suspect that there is a great deal of truth in this shrewd observation of a leading Spiritualist—"Science and philosophy have grown too materialistic to admit any spiritual agencies outside of sacred history, and have excepted the Bible only out of courtesy or policy."—The Messenger, Melbourne, Aus.

Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thought that we perceive.—Condillac.

The amelioration of outward circumstances will be the effect but can never be the means of mental and moral improvement.—Pestalozzi.

A LETTER FROM MARGARET FULLER.

You have put to me that case which puzzles more than almost any in this strange world—the case of a man of good intentions, with natural powers sufficient to carry them out, who, after having through great part of a life lived the best he knew, and, in the world's eye, lived admirably well, suddenly wakes to a consciousness of the soul's true aims. He finds that he has been a good son, husband and father, an adroit man of business, respected by all around him, without ever having advanced one step in the life of the soul. His object has not been the development of his immortal being, nor has this been developed; all he has done bears upon the present life only, and even that in a way poor and limited, since no deep fountain of intellect or feeling has ever been unsealed for him. Now that his eyes are opened, he sees what communion is possible; what incorruptible riches may be accumulated by the man of true wisdom. But why is the hour of clear vision so late deferred? He cannot blame himself for his previous blindness. His eyes were holden that he saw not. He lived as well as he knew how.

And now that he would fain give himself up to the new oracle in his bosom, and to the inspiration of Nature, all his old habits, all his previous convictions are unpropitious. He is bound by a thousand chains which press on him so as to leave no moment free. And perhaps it seems to him that, were he free, he should but feel the more forlorn. He sees the charm and nobleness of this new life, but he knows not how to live it. It is an element to which his mental frame has not been trained. Looking on others who chose the path which now invites him, at an age when their characters were yet plastic, and the world more freely opened before them, he deems them favored children, and cries in almost despairing sadness, Why, O Father of Spirits, didst thou not earlier enlighten me also? Why was I not led gently by the hand in the days of my youth?

In the first place, the depth of the despair must be caused by the mistaken idea that this our present life is all the time allotted to man for the education of his nature for that state of consummation which is called Heaven. Were it seen that this present is only one little link in the long chain of probations;

were it felt that the Divine Justice is pledged to give the aspirations of the soul all the time they require for their fulfillment; were it recognized that disease, old age and death are circumstances which can never touch the eternal youth of the spirit; that though the "plant man" grows more or less fair in hue and stature, according to the soil in which it is planted, yet the principle, which is the life of the plant, will not be defeated, but must scatter its seeds again and again till it does at last come to perfect flower,—then would he, who is pausing to despair, realize that a new choice can never be too late, that false steps made in ignorance can never be counted by the All-Wise, and that, though a moment's delay against conviction is of incalculable weight, the mistakes of forty years are but as dust on the balance held by an unerring hand. Despair is for time, hope for eternity.

NEW THOUGHT CONVENTION.

THE Fourth Annual New Thought Convention will be held at St. Louis, Mo., on October 25th to 28th, inclusive. The sessions will be held in the Music Hall—located at Thirteenth, Fourteenth and Olive streets—which has a seating capacity of 3,000. Friday, October 28th, has been designated by the World's Fair management as "New Thought Day," and this will appear on all official announcements of the Exposition.

The detail work of the Convention is under the personal direction of Rev. John D. Perrin, pastor of the West End Church of Practical Christianity, St. Louis, and Assistant Secretary of the New Thought Federation. He will be assisted by various committees, the chairmen of which are as follows: Publicity, Charles Edgar Prather, Kansas City, Mo.; Transportation, Bert Pierce, St. Louis, Mo.; Reception, Mrs. Katherine Medcraft, St. Louis, Mo.; Music, Professor LeRoy Moore, Kansas City, Kan.; Hall, E. M. Dinning, St. Louis, Mo.; Hotel, W. H. Gummersell, St. Louis, Mo.

Man is a channel for the transmission of spiritual forces, but that channel can be no broader than his thought. Most men are so narrow that there is not spiritual power enough to lift them above the dust; others again are so broad that they lift up multitudes with them to higher regions of light.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

OUR HUMBLE KIN.

PITY the sorrows of a poor old dog,
Who wags his tail a-begging bread;
Despise not even the sorrows of a frog,
God's creatures too, and that's enough to plead;
Spare puss, who trusts us, purring on our hearth;
Spare bunny, once so frisky and so free;
Spare all homeless tenants of the earth;
Spare and bespared, or who shall plead for thee

AN ORB OF FIRE.

IN the New Dispensation we propose to educate mankind out of their present conditions, to lead them by a path of natural evolution to that New World which is their rightful inheritance and the true goal of human attainment. This achievement is within the legitimate range of human effort, rightly directed; and propelled by the guidance of the same forces which launched man forth as a self-conscious being into the present world—then, to him, a New World full of fancy and enchantment. The New Consciousness is not a cold, snow-clad peak of solitary grandeur, to which the individual may climb by tramping down the rights of his fellows; but it is a social and a gloriously human world, in which emancipated men and women mingle in a new-born society, in liberty and fraternity and harmonial equality—a world in which emulation inspires no envy, and defeat is impossible, for the alembic of unity is infused which concentrates in a moment the force of the whole society in the person of its members. That this is possible is no longer a question of debate—it is an established, a realized fact; and the effect of precipitating into this world

an orb of concentrated force moved by One Intelligence, acting as One Consciousness, means as a foregone conclusion the capture and conquest of the world. This is only a matter of time.

The conquest cannot be opposed by any human means, because it is not antagonistic to humanity; it comes not to destroy, but to save. It can be opposed by no human means, because it is an occult force wholly beyond the grasp of the unilluminated mind, wholly invisible to the natural eye. When it is known and felt, it is known and felt not as an enemy, but as an Evangel of Liberty, and he or she who is uplifted into the grasp of its attraction is uplifted forever out of the ditch of destruction, and clothed with "corporate immortality."

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If we go into the other life spiritually ignorant we may be but a "graveyard ghost," or tied to matter conditions just as much as the one still encumbered with a material body, and no release can come to us until some pure medium, still in the flesh body, can take cognizance of our miserable state and co-operate with the angels to impart the spiritual aspiration to start us out of it. Christ was such a medium; hence he aided the "spirits in prison," and all spiritual people are such mediums for the deliverance of ignorant, earth-bound spirits. They are gateways to Heaven. Therefore, Christ said he was the "door."

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Infinite Life! Measureless and eternal—filled with endless beauty, wisdom and love. And yet how very few have minds comprehensive enough to even begin to realize what life holds in store for humanity.

ALL GOOD IS IN YOUR SPIRIT.

THE truth alone that can set you free and give you permanent health, happiness and prosperity, is involved in your own spirit.

You cannot realize other discarnate spirits until you realize your own spirit—until you know the possibilities for good inherent in yourself.

You may study all the bibles of the ages, consult all the prophets, witness the most marvelous occult phenomena, but all this leaning upon outside props will never make you stand upright and walk in your own spiritual strength, until you realize that the infallible Source and Center of all Good and of all Being is within your own spirit.

All growth everywhere is from within outward—and this is as true of spiritual unfoldment as of physical evolution.

Happiness, in any state of consciousness, is the beautiful and fragrant blossom of right growth and harmonious living. No outside God can give it you, for it is Deity itself; therefore, it is said that "the pure in heart see God—see their own perfection, which is the heavenly state of consciousness.

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PERFECTION.

SILENT WISDOM teaches us in many ways that the ultimate of all existence and human effort is perfection.

While discord and destruction are concomitants of barbarous eras when man was ignorant of his own best powers, more enlightened ages transform them to peace and harmony. And this is illustrated in lesser things, where the intelligent manufacturer transforms by his skill the crudest elements into instruments and objects of use and beauty.

So man, in the course of his progressive evolutions, brings about the transformation of his anger, vicious passions, and spirit-dwarfing vices into more harmonious states of being, just as the lava from the volcano, that has wrought destruction and ruin, becomes later

the soil wherein golden grain, mellow fruits and rainbow-tinted flowers grow to perfection.

The loving and intelligent power, that causes Nature to beautify even the rock with verdant mosses, is forever working through all intelligent forms of life to bring harmony out of chaos.

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If the Universe is regulated by an infallible and boundless Wisdom, then there cannot be anything wrong in it—its discords are just as necessary as its harmonies in the universal education of the spirit. In a state of ignorance discord is inevitable; harmony can only be permanent when one has become wise to keep in tune.

Disease, disaster and death are the discordant notes one strikes in learning to compose life's melodies.

Humanity has more comfort and enjoyment, to-day, because it is experiencing the fruits of its greater wisdom. And its happiness will increase in degree that it makes greater efforts to comprehend harmony of Being.

"Knowledge is power," but Wisdom is power and happiness. We imagine, while ignorant, that the laws of life are going to change for us sometime or somewhere, but the laws of Being are unchangeable. We cannot change the Law, for it is—we are; but we can fulfill it.

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Every man considers himself superior to animals, and takes it as an insult to be classed among them, but when he wants to excuse his depraved appetite of eating murdered flesh, he holds up the animals as exemplars for himself and to excuse his greed says: "The big fish eat the little fish;" and straightway incorporates the corpse of the animal into the most intimate relation with his life, through his stomach. He is even worse than brother to the hog or ox—he is its graveyard, instead of the ground.

A SAVAGE CUSTOM.

DR. Ernest Bell, the editor of that most excellent English monthly, "The Animals' Friend," has sent us a correspondence reprinted from the "Times," relating to the barbarous practice that some restaurants indulge in of boiling lobsters alive. But it seems to be the usual custom, all over the world, to put live lobsters and crabs in boiling water and cook them to death, but we have not seen any protest against this horror from any periodical until the worthy editor of "The Animal's Friend" wrote to the "Times" about it.

When we asked the marketman if it was true that lobsters and crabs are boiled alive, he said that it had to be done to make them palatable, and that it was generally practiced, and he then asked us if we were going to the seashore, from which we inferred that it is a common practice of those who take an outing to the seashore to indulge in this evil thing. So no excuse of ignorance can be offered. What countless torments and agonies to animals this flesh-eating habit is responsible for!

WHEN LOVE SHALL REIGN.

THERE will dawn ere long on our politics, on our modes of living, the sentiment of love. Love is the one remedy for all ills, the panacea of nature. We must be lovers and at once the impossible becomes possible. Our age and history, for these thousand years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep them so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service. See this wide society of laboring men and women. We allow ourselves to be served by them, we live apart from them, and meet them without a salute in the streets. We do not greet their talents, nor rejoice in their good fortune, nor

foster their hopes, nor in the assembly of the people vote for what is dear to them. Thus we enact the part of the selfish noble and king from the foundation of the world. * * * Let our affection flow out to our fellows; it would operate in a day the greatest of revolutions. * * * I am to see to it that the world is better for me, and to find my reward in the act. Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense would be superseded by this unarmed child.—R. W. Emerson.

MAN'S INHUMANITY TO ANIMALS.

A CRUEL physiologist, Dr. J. L. Brachet of Paris, relates with a degree of pride and pleasure, some of his experiments on animals which he defines as "demonstrations in physiological science." He speaks of how he tormented a dog by sticking it with needles placed in the end of a rod, and at the same time scolding and shouting at it to arouse its anger. He would retire for a short time and then return and repeat the experiment until, as he says, "The animal became furious whenever it saw me, so I put out its eyes. I could then appear before it without the manifestation of any aversion. I spoke and immediately its anger was renewed. I then disorganized the internal ear as much as I could, and when intense inflammation made it deaf, then I went to its side, spoke aloud and even caressed it without its falling into a rage."

Now this "demonstration in physiological Science" can be made to demonstrate several important facts not intended by Brachet. In the first place, no doubt, the dog had been, up to this time, as kind and affectionate as a child. It had been the household pet of some kind family and the loving and trustful companion of some devoted child, but was caught away from home and unfortunately fell into the hands of an inhuman monster. As Brachet proceeded to torture the poor, innocent animal, it stood it patiently as long as it could, and then began to show its disapproval, as best it could, by uttering objections in its own language against such treatment. This was nothing more than would result in a human being under like circumstances. * * *

Up to the time he put out its eyes and destroyed its hearing he never offered it any kindness, but after this cruel work he says he "caressed it without its falling into a rage." After that incarnate fiend had done all of his bloody and cruel work, the dog was ready and willing to make friends and kiss the murderous hands which had caused its slow torture to death. Here was an affectionate, forgiving nature in that poor, bleeding, blind and deaf dog which seems more like the nature of Delty Himself than an animal, as it exhibits a virtue far superior to the nature of man.—From the "Immortality of Animals," by E. D. Buckner, M. D.

BILLY AND I.

THEY say they are going to shoot you, Old Billy, but don't you fret,
For the fellow who dares to meddle with you
must reckon with me, you bet;
You're a poor old horse, Old Billy, and you
aren't worth much, it is true;
But you've been a faithful friend to me, and
I'll see you safely through.

Shoot Old Billy? I guess not, though you may
be old and gray;
By the self-same stretch of mercy they'll be
shooting at me some day;
For I'm three times older than you are, for I've
reached three score and ten;
And shooting isn't the thing to do to horses no
more than men.

That's right, Old Billy, I like it—your muzzle
against my face;
We've had rattling times together, and once
we won the race—
Do you remember it, Billy, the dude that we
downed that day?
And the way he swore, that an old farm-horse
should show his trotter the way!

I haven't much love for the fellows who follow
the shooting plan;
If they had more pity for horses and dogs,
they'd have more love for man;
And this world would be much nearer the glad
millennium day
If they'd just stop burning powder for good
and fire their guns away.

Well, Billy, we're both great sinners, for we've
both grown old, you know;
And we've only a little further adown the road
to go;
So we'll fare along together till the Master
calls us home—
To the happy Home-Land stables, and our feet
forget to roam.

Yes, we've jogged along together for many and
many a day,

So we'll just keep on a-jogging to the ending
of the way;
And at last, when the shadows falling shall tell
the time for rest,
We will meet them, nothing fearing, for you
know we've done our best.

Won't it be jolly, Old Comrade, in the pastures
green and fair,
To roll in the fragrant clover that must bloom
forever there?
You'll be there, Billy, I know it, for they'll
surely let you in—
I only wish my record on earth was a quarter
as free from sin.

They tell us that horses have no souls, and
they all declare it true;
That shows how little they know, Old Boy, and
it proves they don't know you;
Well, well, 'tis a mighty question, and quite
beyond my ken—
But the more I know of horses like you, the
less I brag about men.

Now, trot away to the pasture and hear the
thrushes sing;
And list to the children playing, and hear how
their voices ring;
See the white clouds drifting over, hear the
cooling brooklet's flow—
'Tis a sweet, glad world, Old Billy, and we'll
stay till we have to go.

Shoot Old Billy! By ginger! they better not
try that on;
For the man who draws a gun on you will
wish he'd never been born;
They say it will cost to keep you! all right,
you have earned it fair;
So don't you worry, old friend of mine, you
shall have your honest share.

You've been a good horse, Old Fellow, steady
and brave and true;
You have given us faithful service—done all
that a horse could do;
You have earned your keep; you shall have it;
so live as long as you can—
For justice is justice, and right is right,
whether it's horse or man.
—J. S. Cutter, in Boston Evening Transcript.

On this February 27th we receive an interesting letter from a friend stopping at Cairo, Egypt, enclosing a check of one hundred dollars for our "American Humane Education Society," and suggesting whether the rowdyism which is becoming so common in our American colleges and higher schools is not the result, largely, of the experiments now taught in those colleges and schools on helpless animals.—Our Dumb Animals.

When a man wants to murder a tiger he calls it sport; when the tiger wants to murder him he calls it ferocity. The distinction between crime and justice is no greater.—Bernard Shaw.

A SUN-BURST LETTER.

IN looking over some old letters, we came across the following by that grand soul, Parker Pillsbury, who is now one of the great lights of the Beyond:

Concord, N. H., Feb. 15, 1888.

My Dear Friend Mrs. Mallory:

Your last letter was almost Millennial in spirit. [See Isaiah, Chapter II, verse 1 to 10.]

The curse of sin has soured almost every living thing towards us. Not only is every man's hand turned against every other man, but we have made almost every beast and bird our foe!

And yet, how soon would love, kindness and gentleness restore the entire wild beast and bird creation to friendship and affection towards the whole human race. We are not hated by them now. We are only feared. And perfect love on our part would not only cast out all fear of one another, but all fear of every sentient thing.

When we leave off killing and eating the beasts and birds, we shall soon have done killing one another in war. When we learn to live on the sun-beams as condensed in our myriad grains, fruits and vegetables, the very Ambrosia of the Gods, and cease to poison ourselves with alcohol, tobacco, opium, and all similar abominations, all other evil spirits will be cast out as at a word. Disease will no more torment us, and death, only penalty of sin, will die.

Death may be, as is written, "the last enemy to be destroyed;" but even death shall give up the ghost. And then, but never before shall be truly and triumphantly sung:

"O grave, where is thy victory!

O Death where is thy sting!"

Yes, dear friend, you fulfilled the millennial prophecy when in your early childhood you could, and did, play with the wild wolf and bear, and caress tenderly the rattlesnake! It has been done before; is done continually in some parts of the world, bad as it is in almost every part of it!

More and more clear and pure is becoming The World's Advance-Thought's spiritual vision! More and more may its gifts and graces be multiplied and its material resources increased! as required!

On the subject of Peace it seems to me it would be well to reproduce some of the early Quaker Protests and Testimonies, if only to

show the present generation of that denomination how far they have fallen short of the ancient virtue and grace—and of power and influence as well. I am trying to do a little in that direction myself.

Faithfully and affectionately yours,

PARKER PILLSBURY.

CHRISTIAN FLY EXTERMINATORS.

To the Editor of The World's Advance-Thought:—

I PICKED up a copy of the Epworth Herald the other day, and in its advertising pages conspicuously displayed I found an advertisement of a "patent fly killer." Then I fell to thinking. How many Christian people have been "awakened" to the fact that it is as much a crime to kill a fly or an ant as it is to kill a horse or a cow, wantonly. Yet you will find Christian people who would think it an act of no consequence to step on and crush an ant, who would implore the aid of the police to prevent a drayman from beating his horse. Yet the ant's life is just as sacred as that of the horse. The difference in size is not cause for discrimination against the smaller thing. Both are the progeny of the One Great Life, and in their last analysis are co-equal with their source, the great creative force,—from whence all things evolved,—from man as at present constituted, down to the ant, which is so insignificant in the average Christian's eye. That phase of humanity, which, posing as the highest type of religious civilization in the world, advertises a devilish mechanism for the successful destruction of the infinitesimal fly, has many lessons in life to learn ere it can stand "naked and alone" before the consciousness of the Higher Self and receive the plaudit of "Well done, thou good and faithful servant," etc.

Yet there are people, yea, "Saints of the Lord," who profess "sanctification," who consider it no sin to shoot an inoffensive rabbit, or an innocent deer, or crush with their boot-heels a colony of unsuspecting ants, or murder a cheerful robin in a cherry tree. When will humanity cease being savages? How, with the eternal fitness of things, can man justify his cruelty to insects and animals? The law is Love, and Brotherhood's Law is the only basis from which man can hope to step to higher planes of beings. When the Master, Christ, spoke of "these little ones," he referred to the kingdoms over which man had domin-

ion. And as these little and lesser "lives" are all parts of the great "One Life," is it not plain that the horse and the fly are our "brothers?" Relatively one may seem greater than another. Yet they are all on "their upward way," and he who slays the smallest of "these little ones" must, in the course of his evolution, answer for his deed to the Law, which never fails to exact an effect for every cause.

H. G. GUILD.

WHAT IT HAS DONE IN COLORADO.

WE clip the following from an address of Ellis Merideth, (in the "Woman's Tribune") before the National Woman Suffrage Convention to show what the ballot in the hands of the Colorado women has done for children and animals:

"These are the laws we have passed in behalf of children, most of them within the last ten years; those that existed before have been resuscitated and enforced:

"1. Making cruelty to or neglect of a child a criminal offense.

"2. Making failure, refusal or neglect to provide food, clothing, shelter and care in case of sickness of minor child a criminal offense.

"3. Making failure to send children between 8 and 14 years of age to school all of the school term criminal offense; the same from 14 to 16 unless the child has reached the eighth grade.

"4. Criminal offense to employ children under 14 in any mine, smelter, mill or factory, or to employ them over 8 hours between the ages of 14 and 16.

"5. Criminal offense and forfeiture of charter to insure lives of children under 10 years of age.

"6. Any child under 16 may be taken from parents and made a ward of the State if abused, neglected, reared in vice, or if dependent upon the public for support.

"7. Age of consent for girls, 18. Violation of law penitentiary offense.

"8. No minors are allowed in saloons or gambling houses. No liquor sold to minors.

"9. Law prohibiting sale of cigarettes to boys under 16.

"10. Industrial schools for both boys and girls.

"1. School for Deaf and Blind. First kindergarten for blind children in the United States.

"12. Provision for feeble minded children.

"13. County Courts made Juvenile Courts to deal with children delinquents; who are defined as those who violate the laws or ordinances, are idle, have vicious associations, visit places of ill repute, saloons, gambling houses, run the streets at nights, guilty of immoral conduct or use of vile or profane language.

"14. It is a criminal offense for any person, parent or otherwise to encourage, cause or

contribute to the delinquency of a child.

"15. Probation officers to look after children of the Juvenile Courts.

"16. Truancy officers to enforce compulsory school law.

"17. Houses of Detention wherever needed.

"18. Parental schools wherever needed.

"19. Humane education in the public schools.

"20. Scientific temperance instruction in the public schools.

"21. State Home for Dependent Children.

"22. Mothers are now co equal guardians of their children.

"23. The Humane Society for the protection of Children and Dumb Animals has been made a State institution.

"24. The State Board of Charities and Corrections has full power to enter and investigate private charitable institutions.

"25. Insurance companies that have to be sued to recover are compelled to stand the cost of such suit.

"We have beside the most stringent set of laws for the prevention of cruelty to animals in this country, and they are the best enforced. Let us take the New York Societies for the prevention of Cruelty to animals and the protection of children, for these are said to be the best in the world, and have behind them a long record of achievement.

"The figures I use are from their 1902 reports. That year they handled 6,500 cases of children, of whom 4,000 were strayed, lost or stolen, leaving 2,500 case of actual abuse. During the same time they handled 53,093 cases of abuse to animals. This was in New York City alone, and does not include any town or any work in the country. This was done at an expenditure of \$272,000.

"During the same time our Bureau got around over 103,000 odd square miles of territory and redressed the wrongs of 1,300 children and 63,000 animals, including range cattle and horses hundreds of miles from Denver. That is, we took care of more than half as many children and a third more animals at a cost of \$5,000 as against \$272,000.

There has been, and still is, too much ill-natured disputation in the New Thought, and especially among those prominent in the movement. The philosophy of Love demands a consistency of life; that one should practice what he preaches. Attention to principle rather than personality would quickly eliminate much of this contentious disposition.—Eugene del Mar.

A small evil, hugged to the breast, will hide the spiritual universe from you, just as two pennies held close to the eyes will shut out this world.

You are not spiritually alive until the faculties of your spirit are unfolded.

THE UNIVERSAL REPUBLIC.

Brother A. F. Melchers, (better known to our readers by his spirit-stirring contributions under the nom-de-plume of "Arthur F. Milton") who was in 1888 the editor of the "Better Way," and afterwards associate editor of the "Light of Truth," has again taken up the editorial pen as associate-editor of the "Sunflower," published, weekly, by the Sunflower Publishing Co., at Lily Dale, N. Y. The "Sunflower" is one of the best Spiritualist papers, and is fortunate in obtaining Brother Melcher's services. The price of the "Sunflower" is \$1.00 a year.

Edgar Wallace Conable, and his unique magazine, "Conable's Path-Finder," have left Conable, Arkansas, and are now located in Los Angeles, Calif. Brother Conable has come home at last. He will find more appreciation for his soul-stirring ideas on the Pacific Coast than anywhere else in the world. If you want to know what the "World's Advance-Herald" is like, send a dollar for a year's subscription to "Conable's Path-Finder," Box 1045, Los Angeles, Calif.

The June number of "Suggestion," of Chicago, contains an article on "X-Ray Phrenology and Surgery," by Prof. J. M. Fitzgerald. "Mr. H. G. (of San Antonio, Tex.) successful business man and one who was very athletic, sustained paralysis of the entire left side while asleep on the night of September 17th, 1899." He spent a fortune with the leading physicians in this country and Germany. Finally consulted Dr. G. G. Burdick, the noted X-ray specialist and surgeon, who diagnosed the case as one suffering from brain compression due to abnormal growth of a portion of the bone of the skull. He removed this portion and Dr. H. A. Parkn, the editor of "Suggestion," treated him for the "re-establishing of the will, power, reason, memory," etc., and H. G. is today a perfectly well man, carrying on his extensive business as before.

"The Diagnosis From the Eye," by Henry E. Lane, M. D. Price \$2.00. Kosmos Publishing Co., 765 N. Clark street, Chicago, Ill. This book is published in German also. "A new art of diagnosing with perfect certainty from the iris of the eye the normal and abnormal conditions of the organism in general and of the different organs in particular." The author is a learned and progressive man, thoroughly competent in setting forth his new art. The book is profusely illustrated, and will be of great interest to all spiritual and progressive people. The chapters devoted to natural healing are worth the price of the book.

"The Foundation of all Reform—A Guide to Health, Wealth and Freedom; A Popular

Treatise on the Diet Question," by Otto Carque; price 50 cents. Published by Kosmos Pub. Co., 765 N. Clark street, Chicago, Ill. We would like to see this book in the hands of all who truly desire to improve their lives. It is the most interesting and concise text book on diet reform that we have yet seen, and contains all the necessary information required by those who subsist, or desire to subsist, on a pure diet.

Vrilia Heights, Summer School of Metaphysics, will hold its seventh annual session, beginning June 19th, and continuing until the middle of September. Vrilia is delightfully and permanently located at Williams Bay, Wis. A summer, or even a few days, at Vrilia develops health of body, strength and power of mind and spiritual consciousness. For circulars and particulars, address Dr. Alice B. Stockham, 70 Dearborn St., Chicago.

Happiness and Marriage" (by Elizabeth Towne) are two things that do not often harmonize, but if you desire to see how the clouds can be dissipated by the sunshine of happiness in married life, just send 50 cents to Elizabeth Towne, Holyoke, Mass. Her book will certainly do you more good than the price of it.

"Le Devoir," Guise, France, states that the manufacture of military toys, in Par's, has fallen from forty-five million francs to two millions of francs. The manufacturers of the Marais and La Villette attribute this enormous reduction to the prevalence of peace principles throughout the world.

Send twenty-five cents to The Evolutionists, 204 Dearborn street, Chicago, Ill., for a 30-page booklet, entitled "Evolutionism—the New Religion." No one will go astray if they follow its wise teachings.

All citizens of Oregon may obtain the publications of the Oregon Agricultural Experiment Station free by sending their addresses to the Agricultural Experiment Station, Corvallis, Ogn.

"Thoughts," monthly; 50 cents a year. T. W. Kelly, editor. Published by Thoughts Publishing Co., Cedar Rapids, Iowa. A magazine for thinkers.

The first number of "Merves, the Quickening Spirit," a monthly magazine, published at Mattapan, Mass., will make its appearance in July.

You can only know others through knowing yourself; and the more you know your own being, the more you appreciate and respect all forms of life.

The spiritual consciousness of man, like water, seeks its own level. It can never rise higher than the thought-source from whence it springs.

BE OPEN TO CONVICTION.



SYMPATHY.

In life—not death—

Hearts need fond words to help them on their way;
Need tender thoughts and general sympathy,
Caresses, pleasant looks, to cheer each passing day;
Then hoard them not until they use'ess be;

In life—not death—

Speak kindly. Living hearts need sympathy.

—Selected.

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 16, no. 8, n. s.

SEPTEMBER, 1904.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:23 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:08 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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September, 1904.

PORTLAND, OREGON.

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GUARD THY THOUGHTS.

GUARD thou thy thoughts!

For deeds we do, and every word we speak
Are outcome of some picture of the mind:
And thoughts are pictures. Then let thoughts be pure;
And as each image shall be pure and good.
So will it be expressed in word or act.
Thoughts rule our life, our health, our happiness:
And as we think, so are we, so become.—*Selected.*

SLANDER.

WHAT is slander?

'Tis an assassin at the midnight hour,
Urged on by envy, that with footsteps soft,
And with the dark drawn dagger of the mind,
Drinks deep the crimson current of the heart!
It is a coward in a coat of mail,
That wages war 'gainst the brave and wise;
And, like a long, lean lizard,
That will mar a lion's sleep,
It wounds the noble breast!
It is a worm that crawls on beauty's cheek,
And, like a vile viper in a vale of flowers,
It riots in ambrosial blossoms there,
And like lightning from a stormy cloud,
It shocks the soul and disappears in darkness!

Could those who are in the habit of speaking
ill of their neighbors realize the terrible re-
sults of their thoughtless speech, they would
surely stop their evil speaking.

How few of the supposed followers of Jesus,
who said, "neither do I condemn thee!" are
free from the degrading habit of slander. How

many who expect to "sit at the right hand
of God," "bear false witness against their
neighbor?"

It is a terrible wrong to spread an evil re-
port, even when it is known to be true, for the
one spreading it, becomes a participant in the
evil.

It would be a glorious uplift to the world
if good deeds and encouraging things were
reported of our neighbors as constantly as we
now slander and spread evil reports of them.
Every slanderous word evolves an evil force
commensurate with the degree of malice that
prompted its utterance, and it never fails to
come back to the slanderer with redoubled
force and scatters from thence to others, where
it finds propitious soil. Once launched from
its creator's mouth it does its deadly work;
growing with each repetition, gaining new ac-
cessions of evil as it goes from mouth to
mouth.

The slanderer is really the guilty one, for
it is he who has created the evil in his mind
and sent it forth to reproduce indefinitely.

The ignorant soul destroys the good with
his slanderous tongue; the enlightened soul
transforms the evil with his love. Love ful-
fills the law of Being. "Love ye one another"
is the true Heaven of Being, that the slanderer
cannot enter as long as he slanders.

*
* *

Mankind in a religious sense are yet in the
a b c. They are farther behind in religion
than in all things else, because their spiritual
natures have been neglected. Nearly all are
truants from the spiritual school. Religion
should be all life; but in nothing is the dead
past so much worshiped as in religious
thought. Real religion must be of the living
now.

ALL FULFILLED IN MAN.

THE electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve fluid. If we should happen to meet such a one in our walks, we should say: His corruptible has put on the incorruptible, and his mortal the immortality; but we would say also: "Yet he is not a spirit, for spirit has not flesh and bones as he has." In them the protoplasm of the human frame will effloresce to a fineness of materiality, as far transcending the quality of the highest present man, as he is differenced from the lowest savage, and of them it will said, 'What manner of men are these, that the winds and the seas obey them?'

The elimination of the body and spirit of the Ego, the self-life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scroll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the Divine Vision takes no note of time, and a thousand years are to it as one day. This will be the Woman's Hour when the legends of Eve and Pandora are replaced by a healthier scripture. It evolves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for Man. None dream how fair man's coming estate will be.

On an ancient page, the words are written, "I saw a new heaven and a new earth, for the first heaven and the first earth passed away." It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit the new earth of our Planet, would possess forms of electro-vital flesh. He termed these Celestial bodies. "There are," says he, "bodies celestial and bodies terrestrial, but the celestial has one glory and the terrestrial another, for this

mortal must put on immortality, that mortality may be swallowed up of life." In these thoughts, he touched the fringe of the higher evolution that impends, for upon the verge of the conclusion of a grand World-Cycle, this partially human race stands balanced today. This orb, during the long period of periods for which its life has been in process, has rounded its cycle of labor, and is about to pass into Devachan.

We are now hearing the Musician's fitful preluding before the Divine strain begins. Then dawns the New Era, when mankind will be equal to destiny, and its collective life will be concord and song. Then Eden Redemption, the Golden Age, and Kingdom of God, will be fulfilled in man.

*
* *

If all the "sensitives" in the world would let that force—sensitive force—work out in harmony rather than in irritation and inharmony, they would evolve joy and light enough to transform all the darkness and ignorance in life into Wisdom and light. But as it is, they go around angry at some one or something all the time, their faces are wrinkled over with suffering, a burden to themselves and everyone who comes near them. That force called "sensitiveness" is the greatest force in the universe, but it has never been properly controlled.

*
* *

How ridiculous the exclusiveness of "society" appears in the light of spiritual understanding. It refuses to associate with the baker's employe, but eats the sweat of his body in the bread he makes; it "cuts" the man who murders the animals and puts into its life the dead hog or ox that, living, it would not allow in its home or church; it thinks death too small a penalty for the murderer of a man, but boasts of its murders, when they are done to satisfy its brutal desire for "sport."

OBSESSION.

OBSESSION should be rightly termed—possession. On the plane of ignorant being we are possessed by ignorant thoughts, and we increase that possession to the degree that we cultivate them. First a gossamer thread that we can easily break, but finally an unbreakable cable that imprisons us.

There can be no obsession or possession by evil spirits if there is nothing evil in the being, for like attracts like.

But we can be obsessed by the good as well as the evil. We can be possessed by happy thoughts and pure aspirations.

The Devil of Christianity and the evil spirits of the spirit test hunter are the same—Obsession by Evil Thoughts. The remedy is in training one's mind to self-control and transforming each evil thought as it comes into the mind to a good thought. Then there will be no insane people or criminals, in and out of the insane asylums and penitentiaries.

*

* *

What is "the love of God" but the effort to bring uppermost in one's being the best creative energies, for man is a creator, or rather an originator, on the physical plane of life. The Divine Creative Power is involved in all things, but has its highest expression on this earth, in man, but in order for it to operate he must recognize it, and by his denial that he can create the best and the noblest, he must of necessity create the worst and the meanest.

*

* *

The first lesson in spiritual unfoldment that the individual has to learn before he can progress on the road to permanent Happiness is humility. The arrogant, domineering, vanity must give place to meekness and gentleness. Arrogance cannot receive, for it assumes to know it all.

*

* *

To get rich honestly, man must economize the means coming to him from his labor; it is not considered honest to live on the labor of others without an equivalent being given. To get spiritually rich, he must accumulate the good for himself. It is not honest to rely upon vicarious atonement.

NEW THOUGHT.

ABEL ANDREW, LIVERPOOL, ENGLAND.

THOUGHT is heavenly arithmetic not taught in the schools. The grand total of life's sum is Man.

Newspaper press writing is all wrong. The flowers of the soul are not forced. They grow wild. That vestal virgin—the brain—does not answer to the call of mammon. Her services are consecrated to God.

In every breath of fresh air, in every drop of pure, cold water, in every fruit (especially in the apple), in every nut, yea, in every vegetable, sleeps the heavenly babe. Eternal Life. "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep."

Vegetarianism prevents the body being filled with waste matter. (See the puffed, hanging cheeks, pot belly and gravy eye of the meat eater.) Vegetarianism promotes beauty as well as health. Man ought to be beautiful as well as woman.

I look for the time when the animal shall be esteemed as sacred as the man. Yea all things are equally holy. "In that day there shall be upon the bells of the horses, Holiness Unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar."

Man says "Thy will be done" when he can't help himself. When he can, he says "My will be done."

I notice that the God idea—apart from man—is already being blown upon.

Plain speaking is the want of the age. "If the trumpet give an uncertain sound, who shall prepare for the battle?"

The time for the belittling of Man has long passed by. When we belittle man, we belittle God, for are we not made in His image? "For we are also his offspring."

It doesn't matter how you die, where you die or when you die. There is one end to all—Love! Joy! Immortality!

The letter of Scripture is against Vegetarianism, the spirit of Scripture for Vegetarianism. "The letter killeth."

English art is mean and feeble, both in thought and execution. What can you expect from a nation who smothers her imagination under sirloins of beef; under legs of mutton; a nation who bows her knee to Mammon; and whose highest heaven is the race course and the football field?

THE RELIGIOUS SENTIMENT.

JOHN P. COOKE.

SENTIMENT is a thought suffused with feeling or, conversely, a feeling permeated with thought. It combines the elements of emotion and intelligence. The feeling softens, warms and glorifies the thought; "electrifies" it, as we so often see in the clear thoughts of our esteemed editor, the feeling makes the thought burn and kindle, awaking the soul to renewed efforts—to nobler flights. The World's Advance Thought has been a great "Awakener" during its noble career, throwing gleams of light upon many obscure subjects of thought. Long may its penetrating beam irradiate the dark recesses. Long may Soul-Communion continue—"Blessing and to Bless."

The Religious Sentiment is as a flower rooted in the soul-soil of the inner life and the inner love. Religion makes prime account of a peculiar feeling toward the living spiritual principle, the "Christ," or "Christ Spirit," as it is called by many. It often embraces a special intimacy, a private experience of personal familiarity, which is wholly unknown to the world's people, who are in degrees of an outer life, not yet quickened to the truths of spirit.

No admiration of Jesus as a Teacher, no reverence for him as a human character, no tender respect for him as a man, no grateful acknowledgment of his surpassing services to mankind in breaking the bonds of death for many, in blazing the pathway for future workers for truth and human progress, are in any degree a substitute for this holy intimacy of the spirit, this mutual, heavenly affection, made up of entire consecration on the one part, and of unutterable graciousness on the other, which is the very culmination of spiritual ecstasy. He who knows not this emotion for Jesus or other spiritual beings of power, might, and love, knows nothing of the heights and depths of heavenly emotion. It is the mystery of Love, of which faith and spirituality alone has the key.

This "sentiment" pure religion encourages, and would make prevail over the human world. It is among the sweetest and most unselfish. It is indeed by grace of this that pre-eminence is claimed. Nor should such pre-eminence be considered a despotism of faith.

One might as reasonably speak of the despotism that the sunbeam exercises over the

malignant vapors of some noisome marsh; of the despotism that pure air exercises over the poisoned atmosphere of a close room; of the despotism of the dawn over the night. The tyranny of the "rosy-fingered dawn" that kisses away the darkness.

The highest emotions are the highest and fairly entitled to the superiority which their elevation brings. They ever speak of heavenly states of affection and desire, of undisturbed serenity, of sweet peace, of mild radiance, of the joy to be obtained, not by knowledge or philosophy, but by faithful Love and service of the best things.

THE POTENCY OF UNITY.

THIS line or thread of spirit force comes directly from the force of the Creative Thought put forth by the One, going and returning to itself, bringing into full fruition when accomplished, "the potency of unity." When all matter shall cease to beget for itself cross currents of vibration, impeding others for self advancement, then shall we find everywhere, helpfulness instead of distress, the feeling of reliance instead of distrust, from all those with whom we are associated, whom we desire to befriend, whom we hope will be friendly and loving to us. The great cry of the world at present is for a love that is true, a unity that is real, a hopefulness which is manifesting really the evidence of the things not perceived by personal sense of sight. It is that for which we are struggling. It is that for which the Hermetic Brotherhood has re-manifested itself.—W. P. Phelon, M. D.

A true philosophy of the mind is beneficial because "it teaches us that the elements of the greatest thoughts of the man of genius exist in his humbler brethren; and that the faculties which the scientific exert in the profoundest discoveries, are precisely the same with those which common men employ in the daily labors of life. * * * The true view of great men is, that they are only examples and manifestations of our common nature, showing what belongs to all souls, though unfolded yet in only a few. The light which shines from them is after all but a faint revelation of the power which is treasured up in every human being. They are not prodigies—not miracles; but natural developments of the human soul."

OUR SOUL COMPANIONS.

WHEN the lion force in man, the heart, awakens and vibrates, all the other little animal forces become impotent—capitulate.

Love, the divine principle of the soul, is master and king over all other human impulses.

Pride, resentment, hate fall before this all-potent influence, when it emerges from its prison-house, or is permitted to come forth through a whim; invited by a kind thought, or incited by a like vibration.

And its accompanying beneficence! Joy, happiness, generality, felicity, amiability, friendship, tenderness, sympathy, mercy—all beautiful traits of humanity, coming to the fore and playing their parts in life's affairs.

And how much of life's sweets are lost by the guard kept on love to prevent its escape! And what guards! Shabby looking little animals known as envy, jealousy, hatred, uncharity, avarice, ill-humor, spite, cruelty, etc.

Why imprison it How can it become strong if not exercised? Do we debar the material sunshine? Then why the spiritual? Love is the only Deity from which we may ever hope to obtain heavenly reward; and each had his share given to him at birth, from which future expected happiness must be culled. If it has been neglected—the lion starved—we will but be a boon companion of the little animals we have been raising as its substitute.—ARTHUR MILTON.

REALIZE SPIRITUAL CONSCIOUSNESS.

How we love to climb an eminence and look over a wide landscape. It makes the world much broader to us. We have a sense of enlargement and gladness; we have escaped from the small into the larger self.

And it is so in regard to interior unfoldings, the ascensions we have of heart and mind, the seeing of new truths that bring us the nearer heaven and make earth wider to us—and, in the best thought of all, that of our mortality, is the best blessing of all. This is the dearest knowledge and most desirable. It has strength in it like the incoming tide. It has joy in it—like the conquest of May. It is the comfort and sweetness the heart craves.

Now a person who shuts his eyes in the daytime might as well be in the darkness—as far as his seeing goes. If he will not open his eyes, he may deny the visions of others—

and think he is a pretty logical man. He knows what he knows—and that is, that closed eyes see nothing, but he does not know what the inquiring search of his neighbor discovers. The world is for the man who will look at it.

Very well—so is the assurance of immortality. What fools and blind we are to deny this. I ask a friend who laments his ignorance of this: "Have you done anything to find out if it is a fact? Have you asked those who say they know, what it is they do know and how they received it? Have you questioned them as to their state of mind when they first looked into the matter, and how the change came?"

Generally the answer is: "No, I don't bother myself with silly superstitions. It is all humbug, a cheat, a fraud, and I would not go across the street to learn anything of anybody!"

All right, my friend with the shut eyes. It is night to you, and will be till the heart is ready to listen to the music that invades it with persistent sweetness, like the sighing of the wind around the rosebush.

It is right for us to think we are immortal. It is right for us to hold to the power of an endless life. Without this idea, life is beginning of a large promise with no skill to complete. It is the digging of a cellar and no house to go over it.

I feel there cannot be such foolishness in great nature. I feel that I am here with rights and privileges that lay hold on eternity. I feel that I have the secret word which carries me forward through many closed doors. I am sure that the friends unseen are still friends, and are near me. I have a sweet reasonable assurance that I am the heir of the ages.

And I came to this in a natural way of seeing that thoughts visited me with sudden vividness, telling me truths without any thinking of them. As a boy I was impressed with places as I passed, and in a little time would live or work there. I have felt coming events, that surely were not in sight, and they appeared. I had to attribute these things to whisperings from heaven as we say. They were evidences given time after time, and very beautiful in their grace.

Then I have heard voices, real voices. The sweet and silvery calling of my name, and felt the charm of love go up with them. Perhaps this might have been mine more if I had listened more, but I have conversations with the unseen that need no words. They flash Truth,

and I know it as reality. They warn, cheer, comfort and guide—for I believe it is my mother and my sister and my very dear friends caring for me there as they did here.

Now what more natural than this idea? I cannot think of anything. It is in keeping with all other gifts of God that are found as soon as we are ready and willing to receive. George Elliot wished to live in good done to men. Certainly, but if good works live, why not good souls who did them? And that we go forward makes reality out of all this seeming illusion.

The religion of immortality is my religion. The religion of a character formed on this sense that man cannot die, that he must work out his destiny of good, that he must bear himself in the gentleness and purity and nobility of this divine illumination.

O how pretendingly pious we are when we are afraid to look into a matter like this, and suppose we should be committing the sin again of eating of the tree of the knowledge of good and evil! My friend, it is the tree of life whose leaves have healing. To gain this beauty in your soul is to make your life full of light so that no darkness can be about or in you.

And the men and women who carry this lamp in their hands are torch-bearers for humanity. And they who have this beauty in their souls have here and now possession of the kingdom of heaven, which we thought to be far off in the skies. Then the days are bound together by the cord of beauty, and we have found the path of peace that reaches on and on into the eternities of God!—Wm. Brunton in Harmony.

LIFE-LINES.

REV. H. S. GENEVRA LAKE.

THERE are springs in our human natures reaching far, far back into that wonderful realm called the Undiscovered. And, sometimes, when these are touched by the electric currents emanating from the Great Spirit, they bring to their possessor spasms, if I may so speak, of ecstasy, affectional, intellectual, or religious; and all through the fibres of the entire structure, that touch is made to vibrate, until a new element pervades and adheres to the composition of the former being. These vibratory waves produce harmonies in the poetic soul, they move the enthusiast to grand words and grander deeds, they cause the de-

vout to kneel, and the humble to look up, feeling that an angel has passed that way.

You have sometimes walked forth under the glory and grandeur of the midnight of a tropical sky; you have marked it ablaze with the countless myriads of worlds set as jewels in the blue garment of the Night, and you have been oppressed, overwhelmed, with the might and majesty of the material world; but grander, more glorious, more awful to contemplate, are the countless and bewildering myriads of souls set in the bosom of All Life—sparkling on the infinite ocean of eternal Being.

The Supreme is more than Justice—it is Love. Clog up this current, dam up this stream, and we have the epidemics of war, misery, and death.

Man cannot live by bread alone, because living implies sensation in all departments of being: and man is triune; he is body, mind, and soul.

The spirit is the woof that holds the warp of these three threads. We color all by conduct, which is the thought-wave, crystalized.

The transformation of the crude and undeveloped in all the affairs of life by the harmonious powers of the soul constitutes the spirituality of the being. If the phenomena of Spiritualism are not viewed as tending to this end, but are merely sought to satisfy idle curiosity, or as a means to enhance the fame of the individual or forward his desire for monetary gain, they are perverted from their true purpose to unworthy ends.

Those on the mountain tops always see the sunrise before the dwellers in the valley see it. So with the seer on the heights of spirituality, they see the Celestial sunrise before the dwellers in the valleys of materialism; but it must soon be high enough for all to see.

"To lose one's soul" is not to be doomed to an endless orthodox hell, but it is to be lost in the jungle of one's passions, and to walk around lost in the narrow circle of one's selfish ideas; just as one walks in a circle who is lost in the woods.

The one who can be abused and be undisturbed and not return abuse has won a great prize in Life's Purpose.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LET PEACE PREVAIL.

AWAY with scenes of war! Away with war itself!
Hence from my shuddering sight to nevermore
return.

That show of blackened, mutilated corpses,
That hell unpent and raid of blood,
Fit for wild tigers or lop-tongued wolves,
Not reasoning men!
And in its stead speed industry's campaigns,
With thine undaunted engineering;
Thy pennants Labor loosened to the breeze;
Thy bugles sounding loud and clear.

Each part of the being needs to be fed on
its appropriate food. Beautiful sights are the
nourishment of the eye; melodious sounds, of
the ear; fragrant odors, of the nostrils; pure
thoughts, of the mind; love, of the heart.
Ugly sights, discordant sounds, foul odors, in-
harmonious thoughts, starve the being and
create discontent and unhappiness. Every-
thing one does to beautify his person and sur-
roundings, to cultivate music, to rear flowers,
to study the best thoughts, and cultivate affec-
tion for all forms of life, creates the heavenly
state of spiritual satisfaction—happiness.

*

* ..

Ideas move in currents like water. There
are tidal waves of destructive ideas that en-
gulf all those who have evil thoughts. Thus
we have suicidal waves of greater or less in-
tensity, that cause all beings attracted within
their radius to commit self murder; just as
we have waves of epidemic disease that infect
all who are receptive to the infection. Good
ideas have also their tidal waves, that bring
with them peace, prosperity and happiness.

ON THE WRONG ROAD.

THE death of a civilization is involved in the
disposition of the people to be cruel and de-
structive—the more destructive they become,
the nearer they bring themselves to the gen-
eral Death they so much dread and fear. Love
is the Supreme Life, and they alone have
abundant life who are filled with Love.

There can be no attainment of the Immortal
State of Consciousness by any one who is not
willing to lift up with himself all life, from
its least conscious expression to the highest,
for All-Inclusive Love is the Immortal State
of Consciousness. Every thing that tends to
injure or begets cruelty, is a barrier built
against the attainment of Love's blissful goal.
You who cause animals to be unkindly treated,
or tortured, or murdered, for your health, food,
sport, and adornment, must stay in the shadow-
life (hades) of inharmony, misery and tor-
ment, here or hereafter, as long as you allow
this injustice and wrong to be perpetuated.
Cruelty and hate and selfishness are the Hell
of Being. There is no other. No Jesus can
save you from it. You may hypnotize your-
self with the thought that you are saved, but
the smoke from the fire of pain that your
thoughtless cruelty engenders will obscure
your spiritual sight as long as you furnish
the fuel to keep up the fire and prevent you
from finding the way into your Heaven.

*

* *

Every secret criminal is already in prison
in the dark dungeon of his hideous thoughts,
in which he is shut away from the Truth in
which alone is freedom. The insane asylum
and penitentiary are merely external symbols
of the mental-spiritual reality that enspheres
all who are not living in harmony with Divine
Law.

KEY THOUGHTS.

TIME is the most evident to the thoughtless and idle.

There is no high nor low, great nor small, for the soul is supreme in all its multiform manifestations.

The only way to have angel guides is to think angelic thoughts. Every good thought increases angelic influences in our beings.

What we know as the human form is but a few steps in the endless scale of forms—each form being adapted to the plane of consciousness the individual functions on.

Before there can be any advancement in the spiritual school of Progress, we must learn the spiritual a b c—learn to control irritation, anger, envy, malice, revenge, greed, and all the passions and excesses.

It is true that a grain of wheat is always a grain of wheat and cannot be transformed into an oat grain, but the consciousness of the grain of wheat, when freed from its matter form, can take on the form of the oat grain.

Too many misinterpret the liberty of the spirit to mean greater license to the animal nature. To go from creedism to materialism is easy, but Spiritualism means the continuous ascension of the being to nobler heights of good.

The real work of the individual on earth is to keep his being in tune with the Infinite—to keep it at peace with himself and all life—then the almighty power of Love and Wisdom can flow through him as a pure channel of Delfic expression.

Man is a creator, in that he makes the inanimate respond to his direction. He takes the dust from the earth and breathes into it the breath of life (his thought) and lo! it becomes responsive to his will. Thus a watch, a steamship, a typewriter, are organizations, because man has made them so. They obey his will, just as man himself obeys the will of the Divine centered within him.

Matter is the foundation of Mind; Mind is the spiritualization of Matter.

Your spirit friends can help you by pointing out the way, but they cannot travel the way for you.

The soul can assume any form consistent with the state of consciousness it has attained to. The soul-consciousness commences with the molecule and goes on up step by step.

"God is Love"—then how can there be its opposite? It is man's mind immersed in matter that makes the shadow. Freed from matter's dominion he will realize that Love has no opposite.

You will get no satisfaction from spirits "over there" until you learn to have respect and consideration for the spirits clothed in flesh. The inconsiderate surround themselves with an aura that no good spirit can penetrate.

Gloom never begets either spiritual or material success, no matter how much you may sit in the "silence." Even an imitation smile will please a business customer more than a gloomy face. Consider, then, what the heart's genuine sunshine will do for you!

Why are people sick? Why do they meet with disaster? Why do they die? Because they do not control their minds. They pervert and waste the energies of the body and mind. With the mind properly controlled, there would be neither disease nor accident.

You look for vocal answers to all your questionings as to the purpose and aim of life, and hear only the ceaseless babble of your fellow questioners. And yet Infinite Wisdom presents its soul-stirring and spirit-awakening lessons to you in all that you meet, but its "still, small voice" is unheeded, because you are only receptive to noise and glitter and show. Every stone or shrub or living thing is a tome of Wisdom, but, as with a book, you must enter into its knowledge and study to assimilate it, before its inherent Wisdom can be comprehended.

CRIMINALS.

SUPERINTENDENT N. H. Looney has recommended, in his annual report, that the name of the Oregon State Reform School be changed to the Oregon State Industrial School. This is a wise suggestion. The Reform School is now regarded as a species of penitentiary, and the young boys committed there, leave this institution with all the odium attached to the convict clinging to them.

If it was really what the name, "Industrial School," would imply,—a training school,—the boys sent there might be educated so as to become good, self-supporting citizens.

Very little, comparatively speaking, has been done for the reformation of criminals since Elizabeth Fry instituted her reforms in prison management. She proved conclusively that the worst criminals can be brought to respectability and order by proper treatment. The prisons of Great Britain and Europe were dens of wild beasts when she first entered them and she, almost single-handed, changed them to orderly institutions, in spite of the skepticism of the prison authorities in regard to her methods, based upon firmness, kindness and love.

Work of some kind is essential to training the mind to orderly and industrious habits. And wages for work done should be paid to the criminals, either to support their families or to accumulate to their credit, so that their families need not suffer, and commit crime for lack of means, and that the discharged convicts may have money to support themselves until they find work, which is often very difficult to obtain after leaving the prison.

The dark cell and the revengeful inquisitorial tortures now inflicted in many penitentiaries should be abolished. The inmates should be trained in good morals. There are none so bad but can be redeemed with patience and love.

Sensualism makes the individual blind to the evils around him, for he is in continual pursuit of selfish gratifications, and, consequently, can see nothing beyond the narrow limit of personal desires.

"The New Life" is now published at Lewiston, Idaho. Its price has been reduced to fifty cents a year. It is devoted to attaining a finer and nobler realization of life.

A BIT OF THOUGHT FOOD.

M. G. T. STEMPEL.

VERY many people think that to be a Theosophist one must, above all, develop his power of sight on what is called "higher planes." In reality, there are few people on this plane who are ready for this "elongation," as our dear Mr. Leadbeater calls it. Its delightful to think of becoming an invisible helper, but it is, or ought to be, just as delightful to think of being a "visible" one. We yearn after clear-seeing for various reasons: we are curious,—naturally so, of course,—and want to know for ourselves of the various wonders of "higher planes," and we yearn to help the so-called dead. Now, we can do the latter on this plane, with the ordinary power of seeing. We can first help the dead by visiting the sorrowing ones; we can assure them of the safety and welfare of the ones who have "gone from their sight." They may not agree with us,—their pastors may assure them that we are trying to steal them from "God,"—but that is none of our business: if we were helping the so-called dead on the astral plane, we might not be believed, either. If we don't feel equal to going to the mourners in person, we can write to them, and send pamphlets. I keep several copies of "The Other Side of Death," to lend people who are grieving for their departed ones. It may not always comfort particularly, but it gives a change of thought anyway. I find that people who would not even look into the book at any other time will read it after a death in the family.

There are many other ways of helping the "dead" on the dense plane. We find ourselves continually having to go to what is called orthodox funerals: this is painful—to me, at any rate. To have to watch the extreme, and quite unnecessary, expression of sorrow—to hear of "separation," that you know does not exist,—to see the dreary garments, and long faces! Of course we sympathize fully with the mistaken ones: the uncertainty of knowing just where the dear one has gone to, must be something awful!

But I fear that I sympathize most with the "dear departed": I always put myself in his place, and think how I should hate it! It is really the only part of death I look forward to with horror—my people are all orthodox. When you next go to a funeral, fix your thoughts pleasantly on the departed-from-the-

body-one: he isn't even that—he is simply the departing one! Stand beside his quiet, dense body and tell him silently that you are ready to help him bear this awful hour. Bid him be patient—say that this inordinate grief will pass, and he will soon be less disturbed by it. You may say: "How do I know he will hear me? He may not be in touch with me!" Never mind about that: do it anyway. It will do no harm, and will make the funeral less depressing to you.

Another way to be a visible helper to the dead, is to call to the departing one, when you pass a funeral procession, and bid him be of good cheer, and a few other little hinting things.

Natural curiosity is alright, but why not be more curious about the things of the physical plane. How many of us have ever looked through a microscope, or a telescope? How many of us even have a smattering of science? The more we know about the planes of the physical, the more will we be able to be a visible helper.

There are many things far more necessary to us as Theosophists than the possession of the development called clairvoyance. Indeed, I don't see how anyone dares ask for it! But as I write I am reminded of the verse in the Christian Scriptures about the "proneness" of fools to rush in, etc.

Boys and girls, my appeal to you is not to kill for the brutal pleasure of taking life. One of the first ambitions of a boy is to become the owner of a gun, and a gun is an implement of death. Every bird, beast, fish and insect in the world has a right to live. We are only justifiable in killing venomous and dangerous ones on the ground of self-defense, on the principle that "self-preservation is the first law of nature." In the economy of nature, each has its place. You say animals destroy one another. True, but seldom for the fun of killing; they kill to defend or sustain life. Savages kill mainly for food and protection.

Boys, I will tell you of a better way. Instead of a gun, get a camera. It costs no more, and, instead of inciting to murder, it awakens the sentiments of art and refinement. To hunt with a camera is as exciting as to hunt with a gun, besides being harmless.

Girls, do all in your power to discourage needless killing. Don't wear dead birds or parts of birds on your hats.—Ingersoll

THE PHILOSOPHY OF EATING.

SAMUEL BLODGETT.

ASK one why he eats, why he is compelled to eat, and very likely you may get an answer something like this: "You ought to know that without asking; I am compelled to eat to keep from starving." The answer is correct; but what is starving? Speaking from the material standpoint, it is the wasting of tissue without the assimilation of food to supply the waste. If the matter composing our bodies did not become effete, and there was no elimination of what has become useless, after full growth, there would be no need for food further than to supply the small wear by attrition.

We take in our food the same kind of materials of which our bodies are composed, and in normal conditions we assimilate just as much as we cast away. Why should we cast out any matter that goes to make up a healthy organism? Why should it become effete and useless? There is no such phenomenon connected with a thrifty tree. Having assimilated food elements from the soil it converts them into tissue, places them where they are needed, and holds them until old age disorganizes. In this way every year adds to its size. This is the way it works with all vegetable life. But animals are continually casting out the old and replacing with fresh and new, the same as human beings.

This means that there is an analogy almost complete between men and animals, but that vegetable organisms are very different. Every particle of our bodies, including the bones, is said to be eliminated every few years; perhaps in three or four years, and perhaps not quite so soon. But the kinds of elementary matter contained in our bodies, in every organ, and their relative proportions remain nearly the same through all these changes.

We keep casting away matter from our organisms that has ceased to be of use to us, and by partaking of food we keep supplying the waste thus occasioned with fresh elements, having no perceptible difference. The question is, why not retain the old rather than throw it away and put in its place matter just like what we have discarded? There must be a deep meaning to this problem—a use for these changes not apparent from a material standpoint. The materials we discard because they can be no longer useful to keep are taken up and incorporated into vegetation, and after having passed through vegetable life, in vege-

table form is as well fitted to again enter into our organization as ever. So the round of life is established, the vegetable fitting the material elements for animal food, and animals, after using them cast them away in admirable condition for plant food again.

Plants can take their food direct from the soil; man cannot, and no animal can. Chemistry can give man the material elements of his food outside of organized life, but it is no food for him. He can only live on organized life. It may come from the vegetable kingdom, it may come from the animal kingdom, or it may come from both; but he invariably lives on other organized life. I conclude it is the spiritual elements contained in organized life that is necessary for his subsistence. The material elements without spiritual substance is void—is not food for man.

Having appropriated the spiritual essence in food we have no use for the material part, and we cast it out, to be re-spiritualized in plant life. This is why we are compelled to eat at intervals. This is necessary for spiritual development, and this is what we are in the world for. This is why it is better for people who are progressing spiritually to not die young. For the best result these spiritual elements must come to us in the right form, in the right proportion and in the right quantity. We are so organized that we can endure considerable variation from what is best, but we should ever aim for the perfect. Because we can live on an exclusively animal diet does not prove but we should be better off without any. Experience has shown that flesh eaters are no better developed for the habit, either physically, intellectually, morally or spiritually. It is also shown that desire to eat flesh is the result of habit, which may easily be outgrown.

Everything points to the conclusion that in the not distant future there will be comparatively little flesh food used, except in the polar regions, where conditions of supply make animal food necessary. I do not believe that the kind of food one eats from early childhood will necessarily determine his character; it is one of the envioning conditions that must have its influence. That much flesh eating unfits many for self-control in the face of alcoholic temptation is an important and well established fact, which should be a warning to prudent parents, and to all moderate drinkers. A depraved stomach is not only physical but spiritual depravity.

DAWN OF THE NEW AGE.

H. G. GUILD.

THE tail of the present cycle, like that of a dying python, is threshing all about it. The face of the Universe is reeling from the blows it is receiving. Earthquakes, cyclones, extremes of heat and cold, railway collisions, disasters at sea and upon river, fire, pestilence, murder, robbery, treachery, suicide, selfishness in all its phases are but manifestations of the last terrible end of the present evil cycle. The Bible prophecies are proving themselves. "Confusion" is now "added to confusion," and false prophets are crying out their own explanations of the times and the signs of the times, but in spite of it all, the Law is being fulfilled.

The leveling process is working, and the storm of the declining Kali Yuga cycle has not yet reached its highest point, so conditions must become much worse ere they become better. The law of polarity, of cause and effect, of extremes, manifest in the growth of the molecule as well as in that of the Universe, for the molecule is but a miniature universe, in process of becoming. We have the bitter with the sweet, pleasure and pain, darkness and light, good and evil, and just now the races of the Earth are experiencing in their evolution a season of the negative or evil side of the great law of growth.

In order to know good we must have experienced in some manner its opposite evil. And evil in its last analysis becomes good, just as coarse matter in time becomes refined by association. Man is a three-fold being, and is manifesting Now upon three planes, to wit: the physical, the Astral Soul, and Spiritual. The individual consciousness or ego is enmeshed in the coarse matter of the physical plane and is here more helpless than on the other planes, which latter having a much higher rate of vibration than the former make man more spiritual and allows his consciousness to do its own sweet will regardless of the physical prison of form as he (the ego) is constituted on this plane. But the object and aim of the "chela" who has been "awakened" to a consciousness of his true evolutionary position is to bring about an "at-one-ment" of these three states of consciousness, and thus come into the full possession of his God-given powers.

It is during this period of tearing down in

all the kingdoms of the Earth, that man most needs to know his destiny and his present duty. Bound by selfish creeds, met on every hand by greed and treachery, instead of Love and Comradeship, it is no wonder that too many men in their spiritual blindness accuse God of favoritism, and become soured, warped and ready to pass out from so uncharitable a world. But, hold, my brother! After the storm there cometh a calm—a time when the winds die down, and the pitiless rain ceases, and the floods dry up, and the gentle breezes cool the fevered brow of him who was wounded in the war of the elements.

That a new age is coming, closer than most of us dream, "those who know" are positive. It will be the other extreme of the present rapidly passing cycle wherein has manifested all of the worst possible conditions, and in this new age there will be no war but the war of righteousness, and Brotherhood allied with a desire for spiritual progress will be the great incentive that will urge man on to sublimer heights, and the "Truth shall make all men free." So, briefly, my brother, believe in thy destiny and aid it by allowing your spiritual mind to dominate you instead of your animal mind. Examine yourself daily to the end that your imperfections may appear in review. Strive for the at-one-ment. If you can do one good, unselfish act each day, there is hope for you. Once decide to "Know Thyself," and if you desire to be pure, a key will be given you by which you may unlock the door to the chamber of Right Understanding from whence other doors lead up to the realms of eternal bliss and righteousness. So, if the storm seems fierce, and the way dark, and the thunders crash, and the lightning blinds, falter not, for after the storm there comes the perfect day.

Old age does not owe its weakness and decrepitude to the passage of years, for if it did all people would begin to show these indications of age at a given time, whereas some are younger and heartier at seventy years than other at forty. It is not time that brings wrinkles, change of contour, wasting of tissues, failure of sight and hearing. It is, on the contrary, the use we make of time. It is what we think and do in the years that make us grow old or keep young.—The Radiant Centre.

That which is involved must sometime, somewhere evolve.

ILL TEMPER AND FLESH FOOD.

A BUTCHER claims that meat-eating is responsible for the most of the bad temper that exists in the world.

"Who are the heaviest meat-eaters?" he said. "The English. And who have the worst dispositions? Why, the English. Everybody knows that. Go to England and they'll give you nothing fit to eat but meat. Morning, noon and night, they'll set before you the best meat in the world, but no vegetables to speak of, no desserts, no entrees; meat only. The consequence of all this meat eating is that the red-faced Englishman is worse than a bear to have around the house. If you go to France you don't get much meat. The French like fruit, vegetables, salads, a little fish and a little chicken. I'd venture to say that an Englishman eats more meat in a day than a Frenchman does in a week.

"What effect on his disposition does the Frenchman's less gross food have? A good effect. The French are polite. The world over they are noted for their politeness and good humor. But the Japs prove my point best. The mass of the Japanese people live on rice, fruit, sweetmeats and fish. They don't touch meat from one year's end to another. And their temperance and delicacy at table give them the best dispositions in the world. On the streets of Japan there is never any fighting or quarreling. You never see a disturbance of any kind among that people. Tolerance, courtesy, high-bred and ceremonious manners are as prevalent in Japan as grumbling in England.

"What is the philosophy of all this? Why, simply that meat is a stimulant, like beer, and that, after the brief happy effect of this stimulant has worn off there comes a long effect of ill-humor and irritability. All heavy meat-eaters have had bad dispositions because they are always suffering from their food's aftermath—because they are always, so to speak, getting over a spree. This holds good, too, among animals. Lions, tigers, leopards and the rest of the carnivora are fierce and treacherous and mean. The herbivora—elephants, antelopes, camels—are good-tempered, mild creatures."—Chicago Chronicle.

In the Epistle to Posterity, Petrarch says: "I have lived well, I care but little how I talked: it is a windy sort of glory to seek fame from the mere glitter of words."

THE UNIVERSAL REPUBLIC.

Much good work for the spread of humane ideas has been done thus far this year by the Northwestern Ethical Education Society, which meets the second and fourth Wednesday in each month, at 8 P. M., in the parlors of the World's Advance-Thought, 193 Sixth street. It is now doing considerable in a quiet way. By the end of another year this society will have branches all over the United States. Humanness is the basis of all progress. We would like to have our readers, all over the world, get interested in this work, and organize the work in their community. We will send the Constitution and By-Laws, and give any information desired as to the manner of propagating the work. We will also send literature to any one sending address and five cents to pay postage.

The World's Vegetarian Congress will be held September 27th and 28th, 1904, at the Library Hall of the Administration Building of the Louisiana Purchase Exposition, St. Louis, Mo. A cordial invitation is extended to all the readers of The World's Advance-Thought to attend. All who desire to submit papers to the Congress please send typewritten copies to the Chairman of the Congress, F. J. Conrad, 1023 Foulkrod Street, Frankford, Philadelphia, Pa. If all Vegetarians will make as much effort as that good pioneer Vegetarian, Rev. Henry S. Clubb, the President of the V. S. A., is making, the Congress will be a grand success. This is a good time to arouse people to realize the benefits of Vegetarianism, for the butchers' strike is leading people to inquire about the purer diet.

Is your body attuned to every impulse of your soul? You can't expect unfoldment till it is. Most of man's unthinking habits keep the body gross. Such as wearing flannels, corsets, boots and shoes; eating meats, pastry and spices; living in houses far from sun, rain and earth; choking the lungs with foul air and the brain with fetid thoughts—in short, forsaking Nature. And thus deserting God.

There's only one way back. Back to health, success and happiness. That's via "Return to Nature." Simply know what your instinct bids you—then dare do it, in the face of all the world. The book I want you to read tells you how. Just how to heal yourself of any chronic disease, no matter what the foolish doctors call it. To live cheaply, sanely, cheerily, triumphantly. To free your soul that it may express more clearly the glorious message it came here to bring.

Send your name and a stamp for circular with editorial opinions of the book. Or, better, 10 cents for a varied assortment of interesting health literature. That word "Now" is a good word to say and act on, whenever you've a desire to do a thing. Send Now.—Benedict Lust, Naturopath, 124 East Fifty-ninth street, New York City.

We advise all our readers to send five cents to the Order of the Golden Age, Paignton,

England, G. B., for "Why I Condemn Vivisection," by Robert H. Perks, M. D., F. R. C. S. Dr. Perks treats his subject from the spiritual point of view. He shows that if people will live purely and hygienically nine-tenths of the disease would disappear, and they can never attain, by the vivisection of animals, the least relief from diseases that must inevitably afflict them as long as they live in conflict with the law of harmony. He quotes the testimonies of eminent physicians, statesmen, etc., against vivisection.

"The Message," monthly. Price, 50 cents a year. Published in the interests of the Bible Christian Church and especially of Vegetarianism, by that worthy man and conscientious reformer, Rev. H. S. Clubb, pastor of the church. We advise all our Vegetarian friends to either send five cents for a sample copy, or, better still, fifty cents for a year's subscription, to Mr. Clubb, 1023 Foulkrod St., Philadelphia, Pa.

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit," by Dr. J. M. Peebles. Price, thirty cents; postage, 5 cents. Published by the Peebles Medical Institute, Battle Creek, Mich. This well known theory is examined and discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. Both Theosophists and Spiritualists will be interested in this discussion by leading thinkers.

"The Gospel of the Holy Twelve," by a Disciple of the Master. This is a translation from the original Aramaic, of an Essenian manuscript preserved in one of the Monasteries of the Buddhist monks in Thibet. Post free seven (English) shillings. Address: Secretary O. A. and U. T. S., 3 Evelyn Terrace, Brighton, England, G. B.

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Every Spiritualist should be acquainted with "The Sunflower," the exponent of progressive Spiritualism. Price \$1.00 a year. Published by the Sunflower Pub. Co., Lily Dale, N. Y.

BE OPEN TO CONVICTION.



KEEP TO YOUR ORBIT.

KEEP to your orbit: scatter not your force
In devious ways: each star that gems the
night.

Moves on its separate and appointed course
Unswerved while centuries dawn and take their
flight. —Ella Wheeler Wilcox.

There is no going back in the endless
march of progress, but the soul goes ever for-
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NOVEMBER, 1904

The
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AND THE
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EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland.	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia.	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio.	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela.	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland.	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware.	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany.	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba.	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine.	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal.	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City.	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada.	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada.	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France.	8:19 p. m.

Rome, Italy.	9:01 p. m.
St. Petersburg, Russia.	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland.	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica.	3:36 p. m.
Sioux Falls, Dakota.	1:48 p. m.
Salt Lake City, Utah.	12:43 p. m.
Santiago, Chili.	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria.	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico.	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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CHILDREN OF THE DAWN.

M. G. T. STEMPEL.

CHILDREN of the twilight?
Rather are we

Children of the blessed dawn:
The light around us soft and grey,
With just a little touch of rose,
As promise of the Coming Day.
And oh, how wondrous will be
The glories that it will disclose!
Aye, children of the blessed dawn,
Passed is our gruesome night!—
A few more years to us will bring
Our precious, long-sought sunrise-hour!
Then will our Sun of Wisdom rise,
Nor will its glory blind our eyes!

From each Soul will be drawn
Its radiancy:

The separated God shall meet
When we kneel at the Lotus feet.

The orthodox Christian tells us that sickness is a visitation of Providence, and the Christian Scientist tells us that sickness is an error of mortal mind. We say it is neither a visitation of Providence nor an error of mortal mind; it is a condition of the physical, induced by inharmonious states of the mind. Anger, envy, jealousy, revenge, lust, etc., are all open doors for disease to tear down the physical body. Every wrong you think and act is most harmful to yourself first of all. In the spiritual consciousness there are no diseases, disasters and death.

PROGRESS.

MATERIAL PROGRESS is the offspring of spiritual progress. No sciences, arts, inventions, etc., etc., can come unless the spiritual germs are fructified in the souls of the spiritual humanity. The history of material progress of the age is a correct indicator of its spiritual growth. The fall of nations into barbarism has always been due to their receding more and more from spiritual standards and embracing the grossest materialism. The Spiritualist always sees endless progression, and by spiritual methods helps to evolve it. The materialist views everything as if doomed to annihilation, and always thinks that the apogee of civilization is reached, because he sees nothing beyond the range of his material vision. All Spiritualists know that no matter how far we may have advanced along the road of progression, there are ever grander things to be evolved.

*

* *

Appreciate your manifold blessings. You would think the common, fresh air a breeze blown from paradise if you were condemned to be down in the "stoke hole" of a transatlantic steamer for five or six days; you would consider the use of your hands a great blessing if they had been tied to your sides for a month; a crust of bread and a gallon of water would be nectar and ambrosia to you if you had been lost in the desert for several days and without food or drink. Bad experiences often make us appreciate the common, everyday blessings that we take as a matter of course.

*

* *

Consciousness does not manifest without form. There is the principle of Life; but it can only consciously manifest through form.

5

KEY THOUGHTS.

Nothing in all creation can miss its purpose.

There are no ups and down or backwards and forwards in the Circle of Eternity.

This civilization is cleaning up the dirt and debris of the ages for the Coming Race.

Life is self-supplying, self-acting, self-reproducing—always beginning, always ending.

Truth is Universal; error is local. Truth is the same to the uttermost bounds of the Universe; error is always divided up into sects that never agree.

No matter how far we advance on the road of eternal progress, there will always be teachers in advance of us to give us more light on unsolved problems.

The gateway of the liberty of the spirit is the mind harmonized. Mental discord is spiritual imprisonment. The doing of all things—physical, mental and spiritual—well is harmony of being. Ill thoughts, ill manners, ill temper, all belong to the unspiritual. Spirituality means refinement of the being.

Hypnotism is the repetition of an idea with sufficient will force to bring the one hypnotized by it in subjection to the idea. Everyone hypnotizes, whether consciously or unconsciously. The drug doctor hypnotizes with drugs; the orthodox preacher, with dogmas; the business man hypnotizes, and so does the politician, etc.

The materialist says that apart from a material brain intelligence cannot exist. But intelligence must have existed prior to the material brain, because it was that which evolved the brain in the first place. Intelligence is always prior, and matter is its mode of manifestation on this plane. If this were not so, how could the intelligence involved in the seed ever accrete the matter that constitutes the visible plant. And man must always go to invisible intelligence for all things that he desires to type in visible matter. Matter void of life and intelligence cannot be.

Every thought is an embryo God.

Life's purposes are ever on the alert.

Every thought and deed tends to perfection.

Consciousness is the creative and constructive force.

Consciousness is the individualization of the soul. The growth of consciousness is the expansion of realization.

Without the seed the rose could not be, but the rose shows no trace of the seed. The plan loses itself in the execution. Life is forever, creating, transforming, remodeling.

You are the sculptor of your own mind-spirit, and the mind-stuff will shape itself to conform to your most ignorant superstitions or to your highest and loveliest aspirations. You cannot realize that the "Kingdom of Heaven is within you until you cultivate that purity of heart that induces Love and Wisdom.

Truth is like an endless thread that we can weave into a variety of complicated patterns, either beautiful or ugly. Simple in its conception it lends itself to our fancy, and we give our work a variety of high-sounding names, but the truth has not changed, we have only adapted it to our purpose, and used or misused it according to our wisdom or ignorance.

The law of life is from the invisible to the visible. The Source is hidden, the effect is seen; the Source is Infinite, the effect is finite. To have Faith in the invisible is to be one with the Source of all power; to acknowledge only the visible is to be unprofitable, unfruitful, transient, mortal. The mind is barren that is closed to all save the physical sense.

In the true sense there is no Spiritual existence for the materialist, for so long as he is encased in his materialism he can only cognize matter; he has only the physical consciousness. When the materialist dies his consciousness still lives in matter forms, for it is all the life he has grown, and it is all there is of or for him until he can grow some more.

All articles not signed are by Lucy A. Mallory.

THE PRINCIPLE OF LOVE.

JOHN P. COOKE.

The man or woman who kills a reputation in private malice inflicts a more ghastly wound on kindred than the man who kills a body. He that steals away a good name does a more irreparable wrong to Brotherhood than he that steals a pile of banknotes. But the one offense is palpable, the other inpalpable and the law only recognizes palpable offenses.

But the moral standard of judgment is the main thing. The cast of public feeling is the creative center of all law and usage. It is precisely this that needs to be infused by the principle of Love. The work to be done is first of all in the private heart; and it is done by the erection of a new moral standard—the rule of kindness—the human principle as distinguished from the conventional usage.

Two things the law of Love requires. They are of equal moment: An allegiance on the part of every human individual to the social order, as embodying the highest attainable good, and an allegiance on the part of the social order to every individual as one of the factors by means of which the highest attainable good may be secured.

The person must, as a member of the family, admit its authority and obey its law. The family must keep the person informed of his membership and must draw him close to its bosom. Love demands both processes. In one it shows its austerity; in the other, its sweet tenderness. In one it appears as constraining law; in the other, as educating and refreshing grace.

It is only Love that evokes Love. It is evidently our beloved editor's conviction that nothing but affection can win affection. That evil can be overcome by good alone. Her editorials ever stir within us sentiments of kindness, love for purposes of reform, incentives to duty of the noble and saintly type.

She is no visionary, but eminently practical. May her sweet influence of good diffused, and in diffusion ever more intense," grow from pole to pole.

Mankind are grateful when a cause for gratitude is given them. The gratitude may come late; but it comes in full measure. The workers anticipate it when they anticipate the victory of their cause. That victory—the victory of the idea—brings this honor with it as one of its concomitants. As soon as men appreciate the gift they seek out the name of the giver and lavish on him praise, often greatly in excess of his desert.

But why should not some of this great reward be bestowed on the "children of the Spirit" during their lifetime? Why not give them recognition and welcome at once?

Is Life a "Mockery"? as Ella Wheeler sang:

"Why do we grudge our sweets so to the living
Who, God knows, find at best too much of
gall,

And then with generous, open hearts, kneel,
giving
Unto the dead our all?"

Why do we pierce the warm heart's sin or
sorrow

With idle jests, or scorn, or cruel sneers,
And when it cannot know, on some tomorrow,

Speak of its woe through tears?

What do the dead care for the tender token—
The Love, the praise, the floral offerings?

But palpitating, living hearts are broken
For want of just these things.

SPIRITUAL RECEPTION.

J. H. LUCAS.

As there are degrees of aspiration and degrees of endeavor in different individuals, there are, therefore, degrees of reception. The person whose understanding is open only a little toward truth will receive but little, and one whose will is open only a little toward spiritual good will receive but little good. But one whose understanding and will are both fully open to spiritual truth and goodness, will receive abundance. It is, therefore, clear that it is according to reception.

There is one important thing to be remembered, and that is this, that many persons of learning and great mental power and very successful in the material affairs of the world have but very little or no spiritual reception.

But reception may be improved in proportion to aspiration and the removal of obstructions. Prejudices and selfish personal interests are great barriers against reception. Evils in the life, and falses in the mind pervert will and obscure the understanding.

When the understanding is established and illumined by truth and imperishable and divine good in the will and these conjoined, one with the other, the life becomes fruitful in goodness, spiritual in character, sweet and true and pure in its manifestations.

Such a soul ever dwells and rejoices in the true light, because it is always open toward truth and receptive of that unadulterated wisdom which purifies and exalts, and therefore it comes to pass in the experiences of all those who reach such permanent inward spiritual satisfaction that they enjoy fellowship with the Infinite Spirit and receive an influx from the Divine.

The inner life that is lived,—the life of reading, thought, purpose, aspiration and prayer,—dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—Maeterlinck.

THE "SIGNS OF THE TIMES."

Every self-denial, physically or mentally pleasing, is a spiritual gain—an added impulse to the soul or Divine nature of man.

Virtues and talents being self-assertive and operating for good only, we must guard against the unspiritual in our nature manifesting.

The method is self-evident. As we overcome intemperance, ill-feeling and injustice by temperance, charity and justice, we may overcome every unspiritual impulse by an antithetical one.

As those of a physical nature are overcome, man becomes inspirational. As those of a mental nature (vanity, conceit, false pride and selfishness) are overcome, man becomes discerning—the first giving him light on effects, the other on causes. Love or happiness is the reward of the two, being en rapport with spiritual nature, undisturbed by animalistic vibrations. When the spiritual consciousness dominates, then and only then can you enter in the wholeness of Love.

As the individual, so the masses. A general harmony with spiritual nature makes a prosperous and happy people. But the people must generate that harmony among themselves to be at peace with nature.

War and dissention naturally attract reverses, discords and calamities. History records many such to the intuitive minded, as direct effects of a conflict between man and nature.

A discordant mental atmosphere inherits the same results on a large scale that an individual, out of harmony with nature, does on a small scale.

A general warfare among human kind could, under such a pressure, invite calamities that would route all armies in a way unlooked for; or perhaps bring on a cataclysm which might create marked changes on the face of the globe, as no doubt have already occurred, when selfishness or arrogance was at its height.

Our present civilization is comparatively a short one. That others have existed, comes more and more to the light every day. What Psychometry is yet to reveal may cause fear and trembling that we are again tending towards the danger line, where nature reacts with unrelenting fury.

Man at peace with himself and his fellow-men means peace with nature. The spiritual "signs of the times" are upon us, as they have been at other periods before a general break-up. But with modern printing, telegraphing and tolerance, the impending calamity may be averted. Spirit guides for peace and harmony, not war and dissention. Let the world look upward and garner from that which is being offered as the Savior ere it is too late. A cause is upon us for a higher guidance. Let it be welcomed!—Arthur F. Milton.

Time is the most evident to the thoughtless and idle.

HARMONY OF BEING NEEDED.

Let the civilization of an analytical and harmonial philosophy be duly spread abroad—rendering men and things altogether natural, wise and spiritual—and I can assure you, the superficial, the partial, the incomplete, and the disagreeable of the outer world will rapidly disappear. Let this spirit be introduced in the soul of the multitudes, and all disagreeable appearances—says a writer—swine, spiders, snakes, pests, madhouses, prisons, enemies—will vanish; they are temporary and shall be seen no more. As, when the summer comes from the south, the snowbanks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits, and the song which enchants it; it shall create beautiful faces and warm hearts and wise discourse and heroic acts around its way, until evil and deformity are no more seen. In all this, I am consciously impressed that I am drawing a picture of man's future on earth; a period when all men will be seers and discerners of the hidden and the beautiful. Everything in that era will possess interest and truth; and will be interrogated as capable of yielding a clear and useful reply. Deformity in all things—in art, religion and morals—will disappear in proportion to the progressive refinement and harmony of the human mind. This result is mathematically certain.—From the "Great Harmonia," by A. J. Davis.

Judge Mullins, of the State District Court of Denver, Col., has made the following declaration: "In private life I never was a party to the killing of a man or a human being. I shall never be a judicial party to such a killing. The State has no right to take a life. Capital punishment in Colorado has not deterred the commission of crime. Murders have increased. Influential persons escape the gallows. A man having no right to take his own life, surely the State cannot take that life from him under the guise of the law. I will do as my conscience prompts me in this matter. I am opposed to capital punishment. While a judge of the District Court I shall never impose such a penalty upon a defendant. If a person is found guilty of murder in the first degree and the jury fixes the penalty at death, I shall disregard that verdict if need be. The State does not give life; it cannot take life. It is contrary to reason and contrary to morals."—The Graphic.

We first build up joy or trouble mentally and then we have it physically and materially. The same law operates as in building a house—the material structure will be exactly like the mental pattern. To love everybody is to build a mental and material paradise—Heaven.

God—Causeless Cause.

ORIGIN OF A CRIME LIES IN THOUGHT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of crime lies in a thought. A crime is the result of a series of thoughts, the first of which may have lodged in the brain of an innocent child.

Men who have studied the workings of the human mind tell us that each thought makes a track upon the brain. That the same thought always travels over the same path. They tell us that the track deepens as the thought passes more and more frequently over the path until the thread-like track becomes a deep rut.

A wagon track, light at first, if constantly driven over becomes a rut. If the wheels continue to plow into the earth the track is cut deeper and deeper until it is impossible for the wheels roll out of the rut until it reaches the end of the road.

It is thus with the ruts in the brain. When the path is cut too deep the thought must follow the old course, wherever it leads.

The rut may lead to theft.

The rut may lead to lying.

The rut may lead to murder.

Every thought, good or bad, if permitted to travel again and again through the mind, leads to some act, good or bad.

Crime has its origin in a thought.

Great prisons have been built, but crime still walks among us.

The habitual wishing to possess what belongs to another too often leads to theft.

The ever-present wish to be rid of one who is hateful too often leads to murder.

Strong walls cannot control crime until brick and mortar can control thought.

And thought is free as the air. It slips past the guard, it passes through the keyhole, it scorns the grating, it laughs at walls of stone, it knows not the terror of the gallows.

Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime.

Ah, but where the laws are weak, you are strong.

When the walls of the prison are fragile you are powerful.

While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different brain track is made and this track deepened will lead to prosperity, never to theft.

Instead of wishing to rid yourself of one who is hateful, wish yourself higher and better than he. This thought-path will lead to a higher plane, where the air is rarer and the sight is clearer, and the hateful one, way down at the foot of the mountain which you have climbed, dare not even lift his eyes to the heights upon which you stand. Is that not better than a life behind prison walls?

Man is more powerful than the law.

We are more powerful than are the instruments of the law.

We can control thought, and crime begins in thought.—Evie P. Bach, in *The Sunflower*.

"THE PURE IN HEART SEE GOD."

In an article in "Vitality," written by Walter Devoe, which was produced in "Eleanor Kirk's Idea," Mr. Devoe said:

"I do not want anyone to think that I advocate the practice of Mediumship, or the practice of calling upon decarnate spirits that hover about the earth plane for aid or intelligence. The bondage of those who become mediums for the mortal spirits is terrible. They are misled, mistaught, demoralized, and devitalized by spirits. The account of Jesus casting out spirits from the epileptic and insane should be read as literal truth."

There is far too much of this indiscriminate condemnation of mediumship by American writers as if, of necessity, all mediums become slaves to spirits of evil disposition, who rob them of vitality, injure their health, and degrade them. The fact is, mediumship, like any other natural aptitude, is beneficial when rationally and temperately exercised. Its use is never injurious whatever its abuse may be. Those who are level-headed, true-hearted, and pure-minded need have no fear, and those who are not will always be in "bondage" of some sort or other, to spirits in the body or out, or perhaps, more correctly speaking, to the consequences of their own ignorance, folly, perversion, or wrong doing.—Reason.

The old superstition which for centuries has been upheld by most of the Churches—that animals have no souls and therefore no rights—is now almost universally regarded as a fallacy which has no evidence to support it at all. An American Judge, some time since, declared that upon investigation he had found that more than half the human race believed in the immortality of animals, and that as many as one hundred and seventy authors had written books in the English language which upheld this belief. Few persons, if any, who have reached the spiritual plane of thought and consciousness, have any doubt about the future life of the animal creation, for they cannot ignore the manifestation of individuality which is apparent in all the more highly developed creatures nor escape the conclusion that Eternal Justice demands that some compensation should be made for the anguish which myriads of animals are made to endure through the tyranny of man.—Sidney H. Beard in the *Naturopath*.

The overcrowded condition of some of the New York public schools, necessitating that the children attend only half a day, proves a blessing in disguise, for, contrary to expectation, these schools have made higher averages than those that had full time.

ONE LIFE.

To the Editor of The World's Advance-Thought:—

Just read Henry Harrison Brown's editorial in the June number advocating meat eating, which means that he believes in killing little rabbits, doves, quails, lambs, calves, for their flesh. I can hardly conceive of a new thought advocate shedding blood to satisfy an unnatural appetite. Primitive and natural man—man as made by the Great Creator—did not eat meat. Henry Harrison says to eat anything you love. By this strange doctrine, he justifies cannibalism, gormandising, whisky drinking, etc., for cannibals love human flesh, just as Henry Harrison loves beefsteak; that is, he thinks he loves it, not knowing that he mistakes an unnatural and depraved appetite for love.

The All Creator did not use one kind of life for animals and another kind for persons, there is only one Life and one source of Life. By killing an animal you destroy the same kind of life that animates your frame.

Man has no right to kill. "Thou shalt not kill," is a command of Nature as well as of Jehovah. I wish that every child in the world could be taught these lines:

"No flocks that roam the valley free,
To slaughter, I condemn,
Taught by the power that pities me,
I have to pity them."

MAKE THE TEMPLE CLEAN.

When it has been ably demonstrated that meat is not necessary to our well-being, when it has also been demonstrated that it is an injury instead of a benefit, why continue its use?

Are we slaves to the bodily habits and tastes of our ancestors? Shall the spiritual man be in bondage to the carnal? Spiritual freedom, light and beauty, health, strength, longevity, lie with vegetarianism. Economy also, if you will. This is not theory. It is fact. Take some vegetarian magazine and read up on this subject. Learn how to select and prepare the substitutes for flesh food. Clean the windows of your house, let pure light in, and rebuild—rebuild—then we can commence to talk of love, and peace, and good will. But man knows not the meaning of love when he dwells within a blood ohering. He cannot feel a throb of sympathy or tenderness for the helpless creature condemned to cater to his taste, and consequently is arrogant and selfish with his fellow-men. Sympathy, love, comes with all. We are only one with all, as all life comes from Infinite Life. We, as Spiritualists, know this to be true. And we also know that all life has a continuity of existence. Or shall we take a stand on a line with our good orthodox brother, who said, "Myself and my wife, my son John and his wife, us four and no more," and shut out all life except the

human? Whether we will, or no, we have not our choice. Natural Law says all life, and nature's law is not changed by man's belief or his wishes. Brother and sister Spiritualists, shall we give up these bloody feasts and grow?

Then shall we learn the love that sends peace forth into a troubled world.—Jessie S. Pettit Flint.

THE HUNTER AND THE HUNTED.

We give below in negro dialect an extract from Mrs. Sutherland's drama entitled "Po' White Trash." It represents a negro in the act of killing a coon. He has brought the poor beast to bay and now has him at his mercy. Just before firing the fatal shot he catches the coon's eye and is stopped momentarily by the pathetic appeal which he reads there. The negro is giving an account to the doctor, and we will let him tell it in his own way:

"An' then, Doctor, I saw dat coon's eyes—I saw that coon's eyes. Doctor, I—I never saw a coon's eyes befo'. I reckon—I reckon—there wouldn't be so much hurtin' done in this world ef jes' befo' yo' hurted yo' saw the thing's eyes! An' I looked at him—an' he looked at me—an' his eyes said, 'Be yo' goin' to kill me?' Thar worn't no trees—no sky—no nothin'—jes' only that coon's eyes. 'It's on'y cowards kill what can't fight,' they says. 'It's on'y devils kill fo' fun,' they says. Everythin' thet hed ever been 'fraid—an' I've been 'fraid!—looked out o' thet coon's eyes. Everythin' thet ever been hurt—and, God-amighty! I've been hurt!—looked out o' thet coon's eyes. 'Be yo' goin' to kill me?' An' I flinged my gun's far she'd flew an' I sez, 'No, yo' mean, scared, hunted critter, yo'!'—Medical Talk for the Home.

The underlying thought for carrying on the vivisection of animals is that sickness is wholly a physical process due to the propagation of disease germs, which can be eliminated by the serums derived from animals. But disease is primarily caused by inharmonies of the mental-spiritual, which the physical body reflects, as a mirror reflects the exact likeness of the person. Therefore, in all past ages, the spiritual teacher was the true healer, for he gave the remedy of spiritual enlightenment and therewith healed the patient. Just as with a sickly, dwarfed plant, that has been vegetating in the darkness of a cellar, when by bringing it the sunshine, we restore it to health.

Men lean on each other. When man fails, man, his God fails him. Thus we see, virtually, man, in practice, recognizes no God outside of man.

He who lives the life of harmony does not feel the need of lip prayer, for his life is a continual prayer.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

I AM NOT OLD.

O tell me not that I am old
Or that I old shall grow;
But let eternal youth be stamped
Upon my wrinkled brow.

The eye may dim, the ear may dull,
The cheek be furrowed too;
The hair may streak with silver locks,
But I grow old, oh no?

Does God grow old, do angels grey?
Do spirits grow infirm?
Bent, bowed upon a friendly staff
Do the immortals lean?

We can't grow old if we renew
Our spirits day by day;
Drink in new life, new hope, new truths,
And wipe the false away.

Truth is immortal, and shall bloom
In everlasting youth;
Old age is stamped on what is false.
It dies, but not the truth.

—H. J. Fisher.

The Immortal Consciousness is the capacity of the being to realize the universal. The physical consciousness does not and cannot realize Immortality—universality; it is limited and restricted in its scope to this matter expression. Conscious Immortality is self-evolved. It comes through concentration. When you can realize (not merely intellectually believe) that the whole boundless universe is life, there are no dead," then you have attained that blissful goal. When you can do this, wherever you realize yourself to be, there you will be in reality. You will be as instantly on the planet Mars or Venus as you will be in London or Paris, if you so desire.

IT IS CHANGING.

When wrongs are at their worst they are on the mend. The burdens of ignorance become heavier and heavier that men may turn to wisdom and become wise—then they will have no burdens.

Look in whatever direction we may, we will find the burdens increasing. Nations, communities and individuals who ignore the march of spiritual progress are weighted down to the breaking point.

The shell of fixed ideas and crystalized systems has already cracked and the New Life is ready to come forth. Nothing of the old shell of matter worship and its erroneous systems will be retained. They were necessary only as long as the New Life was gestating and growing to maturity. But the God-Life is now to reign supreme; and the old, unchangeable shell-civilization with its selfish hardness and its exaltation of death's ungrowing mask will disappear forever and for aye.

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To set before human beings ugly mental pictures is a crime against humanity, for it is this that keeps them on a crude plane of spiritual evolution. The ultimate aim of existence is beauty and harmony of being—physically, mentally and spiritually; therefore, it should be the continual study of those who pose as teachers and leaders to bring in evidence the highest and best and noblest in every channel of thought and field of endeavor.

If "as a man thinketh in his heart, so is he," it is self-evident that no preacher has any right to direct the thoughts of his congregation to a hell of torment, or a doctor to keep his patients' minds filled with diseased thoughts, or an editor to set forth thoughts and pictures of crime, war, hunting, and other bad suggestions.

A man's life, here and hereafter, is rooted in his dominant thoughts, and, if these are inharmonious, they act as dark spectacles, through which he sees all environments and beings distorted, and he will so view them until he cultivates loving thoughts, for it is only through the sunshine of Love that he can realize the lovely springtime of Being.

"The pure in heart see God." Heaven can only be realized as we have it within our being. It can never be attained by going or coming. It is not other beings that we need first to bring into harmony, but it is our own life we must purify, and then through its crystalline clearness we will see the inherent purity in all things, and, by thus recognizing it we will cause it to grow in them.

OPEN YOUR SPIRITUAL EYES.

The materialistic "scientists" having had all the props of the all-is-matter theory knocked away, have taken a slight step in advance by claiming for a "subconscious mind" what formerly they claimed for matter—the "subconscious mind" of the individual in a flesh body, to which are credited all the occult phenomena. A spirit in the physical form is said to be alone possessed of a "subconscious mind."

The following theory, advocated by Dr. Noble, in regard to the method of production of the mechanical phenomena of Spiritualism, we clip from the "Literary Digest":

"There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, anyone can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how and by what laws this is accomplished we are certainly unable to say. Psychologists are inclined to believe, and some positively assert, that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreason-

able. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called subconscious mentality of the individual whose mind is operating. The principle reason for this view is, that observation has taught him that, in matters unknown to some one present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error."

The very fact that the critic has not unfolded his spiritual consciousness bars him out from being a competent judge of the source from whence spiritual manifestations emanate. "Spiritual things are spiritually discerned." He is in the position of a man who has always lived in darkness speculating from whence the light comes, and claiming that it emanates from himself instead of the sun.

The mind of the medium certainly cannot produce the phenomena, for all psychics know that any activity in the mind precludes the manifestations from becoming evident. And the phenomena that the mind is anxious to receive are, generally, those that do not happen. It is through some awakened faculty of the incarnate spirit, acted upon by decarnate spirits, that the phenomena are produced, for a negative (medium) spirit and a positive decarnate spirit are as essential to create the spirit force, as the union of the positive and negative poles of an electric battery are necessary to evolve the electric current.

Dr. Noble imagines that a communication to come from a decarnate spirit must be void of error, and this with the evidence before him in his daily life that the majority of incarnate spirits are falsifiers. Some decarnate spirits can only make their identity known by using the same erroneous language they used while in the physical body. Spirits are not made perfect by dying, but by living in harmony with the law of Being. Perfection is not a gift, but comes by growth, here or hereafter.

AN EDUCATED ANIMAL.

The celebrated Berlin horse, Hans, who can distinguish the time of day on a watch or clock and beat it out with his hoof, spells, counts, multiplies, tells the difference in colors, coins, etc., is creating great interest among all classes of people. The horse has been educated by his owner, Van Osten, an old schoolmaster. The commission of scientists appointed to examine him has stated that trickery is impossible. It is not necessary for his master to put him through his lessons. He will do them for any one who speaks German.

It is not too much to say that this glimpse of the education of an animal opens up possibilities yet undreamed of. The time may yet come when educated animals may be able to speak to us. The language of the primal man was not very far in advance of the few sounds emitted by the horse or dog to express approval or disapproval. A child left totally uneducated would express itself by similar sounds.

Scarcely anyone has had the patience to educate animals, that this old schoolmaster has exercised in educating his horse, for the reason that animals, generally, have been regarded as beneath human notice. Animals have been trained to do stunts in a circus, but this is probably the first time where a schoolmaster has taken up the education of a horse, and he has been richly repaid. The scientists say that his horse knows as much as a twelve-year-old boy.

What Luther Burbank, of California, is doing with vegetables, fruits and flowers, and Van Osten with his horse, are foregleams of unlimited possibilities that will be realized when man shall have attained spiritual understanding.

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Great success is attending the new experiment being made with the convicts in the penitentiary at Jackson, Mich., by substituting kindness for severity. The prisoners are al-

lowed to play baseball with outside clubs, and circus and theatrical performances are given in the prison. They are allowed to converse with each other on the recreation grounds an hour each day, and the majority of them are paid for their labor and other privileges are granted them. The punishments for disorderly conduct are withdrawal of these privileges, which are highly appreciated by the prisoners, and consequently, there are seldom any infractions of the rules.

It would not take many generations to do away with crime and criminals if this method was practiced all over the world. Before a criminal can be reformed into a law-abiding citizen he must be taught to respect himself, and he must feel that he will be respected if he does right.

There are very few who are so degraded that they will not respond to kindness.

BE KIND AND LOVING.

There are so many ways in which people are thoughtlessly cruel to animals: for instance, rearing little kittens and making pets of them for a few months and then turning them out when winter comes to suffer and starve in the cold and rain.

Tenants move into some house and get cats or dogs for pets, then when they move away the pets are left to starve.

Parents get pets for the children and then let the children abuse them in all manner of ways.

It speaks well for the intelligence and reasoning faculties of the dog, that it will stand an immense amount of abuse from children without retaliating, when if an adult would treat it the same way, it would fly at him in anger and tear him to pieces if possible.

Until parents treat everything kindly and teach their children to do so, they will treat each other cruelly. Children will desert their parents in their old age; they will not have any respect for themselves or anyone besides.

EACH AGE HAS ITS IDEAL.

J. F. D'ARCY.

The particular type of religion that fits one age may not fit another age.

Religion may be ahead of the moral ideal or it may be behind it.

The moral ideal goes on keeping step with the social experience of the race. Creeds must utter the highest and finest things that man thinks and feels. It was savagery, unutterable, horrible that made Jephtha offer his own daughter as a sacrifice to the Lord, and only savagery that made her submit to it, and yet Jephtha thought it to be a stern religious duty.

When Theodore Parker stood for the very highest, tenderest and truest moral ideal of his age, not a church in Boston could abide him; and in the prayer-meetings of the day they were beseeching God to remove him, because they thought he was such a force for evil—"The Man of Sin, the Soul of Boston." A week of prayer was appointed to pray to God to remove him. No Unitarian church in Boston could abide him.

The soul has need of some outside influence to restrain or guide it. The inspiration of Socrates, he was persuaded, was imparted to him from time to time, as he had need, by an internal voice, which he called "demon"—not a person, like an angel or devil, but a divine sign, or supernatural voice.

"That which hath been is that which will be, and there is nothing new under the sun."

"The highest compliment man ever received from Heaven is the sending to him 'As disguised and discredited angels.'"—Emerson.

"But fairer sights have met our eyes, and broader lights have shone."—O. W. Holmes.

A clay tablet tile printed in the reign of Sargon, about 700 B. C. and still preserved, says that three hundred and fifty kings had ruled Assyria before him, implying that the nation had existed for 7000 years.—"History of Culture," p. 63, by Hittell.

WOMAN'S RIGHT TO GOVERN.

REV. GENEVRA LAKE.

There is an oft repeated saying that men represent women in government.

So serious and so common an assertion should be inquired into.

In what do you represent us, gentlemen? Did you represent us when you enacted a law

to give the father the custody of the child, though the mother had bestowed her very life forces to build up this new being? Did you represent us when you enacted the law by which our property, after marriage, became yours?

Did you represent us when you so arranged that the joint earnings of yourself and wife were all yours, and she became your "relict" or "leavings" (entitled to but one-third of what she had helped to earn) at your death? Did you represent us when you instituted the religion of polygamy, practiced by your illustrious ancestor, Abraham, by which we were taught that in order to obtain Paradise hereafter, we must live in hell here? For whatever may be said of the religious nature of woman, I want to impress upon you the fact that man has been the founder of religions.

Do you represent us when you make it customary to pay us only half the wages you receive for just as much work, done just as well? Did you represent us when you enacted the law which gave you absolute control, not only over our property, but our persons? Did you represent us when it was lawful for a man to beat his wife when she did not obey him? Did you represent us when you enacted a law by which damage done to us could be paid to you, as we were your property? Did you represent us when you made adultery the only cause for divorce? Did you represent us when your progenitor, Moses, wrote: "and thy desire shall be to thy husband, and he shall rule over thee?" or when Paul inscribed:

"If a woman learn anything, let her ask her husband at home?"

Have you ever represented us, gentlemen, in the jail, at the gallows, or on the tax-list? In fact, do you really represent us in any way? I trow not. Man cannot represent woman; woman cannot represent man; the sexes are complements, each the equal half of the home, as they should be of the government.

If man symbolizes wisdom, as many claim, woman certainly symbolizes love; and neither of these elements can safely be spared from the governmental sphere.

As the sexes unmistakably complement each other, by each reflecting, as it were, an opposite side of life—so in the Government should the two sexes unite, that their blended love and wisdom might solve, the better, the problem of self government.

"ON, EVE, ON."

REV. H. S. GENEVRA LAKE.

I can tell each clouded mind,
 Of whatever Age or Kind,
 Drilled by custom and by Creed,
 That no soul can e'er "succeed,"
 Ever climb the sunlit height
 'Till it sense the wrong from right.
 And the evils we deplore,
 Which we narrate o'er and o'er,
 Were evolved when man essayed
 Rule o'er matron and o'er maid.
 Every plain with blood bedewed,
 Which the human sight has viewed,
 Every cannon shriek and spear
 Is the product of her tear,
 Take this truth and bear it on!
 Ours the conflict not yet won;
 Sometime, over field and fen,
 Where have roved the feet of men,
 Calling hosts to mad attack,
 Beating hosts as madly back,
 We shall stand, and then shall say:
 "Ours is now the 'Right of Way'
 To the better, brighter day;
 God will never hear your cry
 Till we find our liberty;
 Not till every woman's form,
 By your spirit bruished and worn,
 Shall erect and perfect stand,
 O'er her life supreme command,—
 Not till then shall madness cease,—
 Not till then shall white-robed Peace,
 Over land and over sea
 Chant the song of victory,—
 Of an Earth redeemed at last
 From the awful shadows cast
 By the errors of the Past,—
 As the "devils" cowering flee."
 Olympia, Wash., U. S. A.

W. J. COLVILLE'S REPLY TO DR. PEEBLES.

Dr. Peebles asks a few definite questions in your valuable paper, to which I wish to append brief answers.

1. Without attempting to speak authoritatively I define "thought" as contemplation, meditation, concentration of attention upon an idea or object. Thinking is a process which induces the vibration of substance, therefore the vibratory effects of thought may be regarded as primarily psychical and secondarily physical.

2. Intuitive ideas enter the mind, usually, unbidden; thought is a deliberative process. We can think about what we have received intuitively, but to think implies deliberation, not simple receptivity to divine or spiritual influx.

3. By "transference of thought" (possibly an imperfect term) is signified communication of information without employing ordinary physical channels of communication. My own belief is that we by thinking steadfastly in a given direction set waves of ether in vibration and that we also co-operate (often quite un-

knowingly) with unseen intelligences who are in accord with our intents and purposes.

4. To assume that thoughts produce anything without the thinker's energy may be unwise, as thoughts have no existence apart from the energy which gave them birth; still it is conceivable that the effects of our thoughts may be far greater than we realize, and that after we have set a current of force in motion the consequences of that motion may far exceed our knowledge.

5. The New Thought program is lamentably deficient if it does not undertake to prove the continuity of individual life beyond physical dissolution, and in so far as New Thought advocates omit this important element their program lacks much that it requires to render it complete. It is but fair to admit that there are people in the world just now whose interests seem concentrated upon physical health and worldly prosperity, and to these the question of life beyond the grave does not appeal as forcibly as it appeals to others.

6. If Dr. Peebles or any other gifted writer will kindly suggest to the New Thought Federation a good substitute phrase for "Thoughts are things," I will very gladly in my speech before the convention in St. Louis move its adoption.

Now as to the good doctor's lack of hair, if he really cares very much about his benevolent and venerable baldness (which I greatly doubt), I quite believe that by suggestive treatment his hair can be thickened; but that is a very unimportant aspect of the New Thought movement, because when a man is hale and hearty, though over 83 years of age, a little hair more or less is insignificant. All that is new is not necessarily true; all that is true is certainly not new in the broadest reasoning of those words, but good Dr. Peebles may rest assured that all New Thought advocates are interested in preventing and vanquishing those conditions which induce "obsession," while many Spiritualists, alas, seem powerless to rid themselves of dark influences or they would not write such piteous letters to the newspapers. Speaking for myself alone I can truthfully declare that for the past twenty-five years and over I have never once been misled by following a direction conveyed to me by my spiritual directors, and these faithful guides who never desert me most positively declare that by constantly dwelling in thought upon high and holy influences those who are now "demon obsessed" can be relieved from their sufferings, but they must live hygienically in order to protect themselves against unpleasant consequences. Hypocrisy and deception are never justifiable, but no one can fairly be styled hypocritical or deceitful who boldly proclaims what he or she conceives to be true.—W. J. Colville, in *Progressive Thinker*.

Man ~~must~~ persist in believing that the inconceivable is conceivable, or he will never make a discoverer.—Goethe.

ANCIENT VEGETARIANS.

EVERY great and commanding moment in the annals of the world is the triumph of some enthusiasm. The victories of the Arabs after Mahomet, who, in a few years, from a small and mean beginning, established a larger empire than that of Rome, is an example. They did they knew not what. The naked Derar, horsed on an idea, was found an overmatch for a troop of Roman cavalry. The women fought like men, and conquered the Roman men. They were miserably equipped, simply fed. They were Temperance troops. There was neither brandy nor flesh needed to feed them. They conquered Asia, and Africa, and Spain, on barley. The Caliph Omar's walking-stick struck more terror into those who saw it than another man's sword. His diet was barley bread; his sauce was salt; and oftentimes by way of abstinence he ate his bread without salt. His drink was water. His palace was built of mud; and when he left Medina to go to the conquest of Jerusalem, he rode on a red camel, with a wooden platter hanging at his saddle, with a bottle of water and two sacks, one holding barley and the other dried fruits.—Emerson.

A VEGETARIAN NATION.

As is well known, the Japanese are physically a small people, yet they are capable of remarkable feats of strength and endurance, and as recent events have once more shown are full of courage and daring. The Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the system of gymnastics called jiu-jitsu, which includes a knowledge of anatomy and of the external and internal uses of water. It is claimed that the average standard of health in Japan is much higher than in China, though the Japanese are a very much smaller race. In 1899 a commission was appointed to consider whether by a meat diet or by other means the stature of the race could be raised; but the conclusion arrived at was that seeing that their feats of strength and enduring powers were superior to races much taller than themselves, the lowness of their stature did not matter.

In the matter of diet they are frugal to a degree, rice being the staple food in every Japanese house, and appearing at every meal. Japanese troops have often made record marches on a diet consisting solely of a little rice. Vegetables and fruit are grown in abundance, and their value as a regular part of diet is realized far more than in this country. Indeed a laborer is content to work a whole day on a dinner of tomatoes, cucumbers and salad. Salad is eaten cooked as a cure for sleeplessness. Milk is scarce because it does not pay to keep cattle to produce milk alone, and the meat is not eaten.—British Medical Journal.

FROM CONABLE'S PATH-FINDER.

Now, when we know that beer contains only two to five per cent. alcohol and that the California wines contain only about six to eight per cent., the wonder is that our Christian Temperance Union friends do not take up the cudgel against patent medicines instead of filling up on these alcoholic drugs and making their crusades against less harmful beverages; but the good Lord and all His disciples know that intoxicants are bad enough; that all should be suppressed in the interest of the common good of all classes of people.

Still we like to see people consistent in their efforts at reform. To really be consistent the fight should be made at the very fountain head of the causes leading up to dissipation and excesses. There will never be any marked success in this field of reformatory work until the question of meat-eating is disposed of. The people who do not eat meat never form an appetite for either alcoholic or tobacco stimulants, or any other sort; not that every meat-eater wants to drink whisky, but the meat-eating habit—meat being purely a stimulant—creates an appetite for stronger stimulants. Some are able to suppress the appetite for the stronger stimulants, while others are not.

No work along the lines of reform ever availed that did not strike at the fountain-head of the iniquity. You can preach temperance and legislate against intemperance—against the saloon and its environs—and they will all go on just the same until the thing that creates the desire and the appetite for the stimulant is disposed of.

More than twelve hundred families have discontinued the use of meat since the first issue of this magazine appeared on the scene of warfare against the stuff. With the elimination of meat from the dietary, the desire for other forms of dissipation is removed—not the moment you discontinue meat eating, of course, but as soon as the poison is thoroughly freed from the system and the functions of the body are educated away from the deadening effects of the meat habit.

[Conable's Path-Finder is doing vallant work for the cause of human betterment and justice to all, including animals. If you want a magazine that is original in thought and stands squarely for principle, first, last, and all the time, send Bro. Conable a dollar for a year's subscription. Address: The Path-Finder Pub. Co., Box 1045, Los Angeles, Calif.]

Rev. H. S. Genevra Lake, of Olympia, Wash., received an invitation from the V. S. A. to be present and speak at the International Congress of Vegetarians. She sent a paper, which, if we can secure a copy, we may publish.

Growth in any direction is simply the repetition of an act or effort. Permanent happiness is the goal attained by growth in good-doing. Every little kindness in thought or act is adding to that growth.

THE UNIVERSAL REPUBLIC.

The "Little Sioux Hustler" is a weekly newspaper, edited by H. W. Kerr, Little Sioux, Iowa. Editor Kerr is a progressive and aspiring man. He devotes a portion of his excellent journal to "Thoughts from Manywheres--Original and Otherwise," and invites any of his readers who have original ideas and do original thinking to contribute to that department. He is doing more good for the advancement of the world than many more pretentious newspapers, that put pelf before principle.

If there are any who are afraid of inheriting the family pet diseases send for the October "Nautilus"—or, better still, send fifty cents for one year's subscription and read the article on the first page: "When Sins Come a Visiting." The "Nautilus" is one of the best "New Thought" magazines published. We feel a family interest in it, because it was born in this city and its editor was born here. However, she likes the Eastern life best now—perhaps it is because William is there. William and Elizabeth are fine teachers.

Mrs. Colby, the editor and publisher of the "Woman's Tribune," has given up her residence in Washington, D. C., and is now located in this city, and will publish her paper here. It is the only woman suffrage journal on the Pacific Coast. Mrs. Colby has been laboring for years in behalf of women, and has done a great amount of work for their upliftment. We hope that our readers will send in their subscriptions at once and help to encourage her in her work. Price \$1.00 a year. Address: Woman's Tribune, Portland, Oregon.

We have received from that wonder-worker in plant breeding, Luther Burbank, of Santa Rosa, Calif., "Fundamental Principles of Plant Breeding." Mr. Burbank is one of the great pioneers to show the world what marvelous results evolve from intelligently directing and training the creative forces in plants. And if this can be done in plants why not in human beings—plants of a more intelligent growth.

We have just received one of the most beautiful home songs that has of late come to this office. It is called "Your Mother," written by J. T. Rider. This is a song that everybody ought to buy and everybody ought to sing. Regular price 50 cents. By sending 19 cents in postage stamps to the Theatrical Music Supply Co., No. 44 West Twenty-eighth street, New York, a copy will be sent post paid.

"The Western Lady" is a new sixteen-page monthly, published at Portland, Ogn. It is published "for the purpose of helping woman in her struggle for a higher place in the world." We note, specially, an interesting article on "How I became a Literary Woman," by Mrs. Abigail Scott Dunniway. The price of the "Lady" is 50 cents a year.

"The Herald of the Golden Age" (Paignton, England) is one of the finest magazines published for those who want to grow spiritually.

"How to Gain Health" and "Why We Suffer; the Remedy," two booklets, by Katherine Holmes. Price 25 cents each. Address the author, 2 Jane street, New York City, N. Y. Simply written, and the advice is priceless to those walking the ignorant path of life.

The "Light of Truth" is admirably holding up the spiritual torch of altruism and universal brotherhood. Only 50 cents a year for this splendid weekly, 16-page journal. Address: The Light of Truth Pub. Co., 409 Ellsworth Bldg., 355 Dearborn street, Chicago, Ill.

The "Folly of Meat Eating," a 16-page pamphlet, by Otto Carque, will do much to advance the cause of a pure diet among flesh eaters. Publishers by Kosmos Pub. Co., 765 N. Clark street, Chicago, Ill. Price 10 cents a copy, or 25 copies for \$1.00.

"Vaccination Brought Home to You," by R. Swinburne Clymer, Ph. D., M. D. Published by G. H. Hebe, Terre Haute, Indiana. Price not stated. Works of this character are hastening the day when vaccination will be done away with entirely.

"Let There Be Light," "And There Was Light," are two popular lectures by Dr. Geo. W. Carey. They contain much stimulating food for thought. Price, 25 cents for the two. Address the author, 337 Summer street, West Somerville, Mass.

"Rational Methods of Treatment," by M. F. Clarke. Price 25 cents. Published by the New Life Publishing Co., Lewiston, Idaho. This booklet contains more valuable information for both sick and well than many more expensive books.

Every Spiritualist blest with children should subscribe for the "Progressive Lyceum," edited by John W. Ring, National Superintendent of Lyceum Work, Spiritualist Temple, Galveston, Texas. Issued weekly; price 75 cents a year.

"Shakerism, Its Meaning and Message," by Anna White and Leila S. Taylor. Price \$1.50, by mail, post paid. Address all orders to Anna White, Mt. Lebanon, Columbia Co., N. Y.

"A Course of Instructions in the (new) Science of Biochemistry," by Dr. Geo. W. Carey, 337 Summer street, West Somerville, Mass. No price stated.

"Self-Healing Through Suggestion," by Henry Harrison Brown. Price 25 cents. Address: "Now" Folk, 1437 Market street, San Francisco, Calif.

Spirits, in and out of the physical body, are one, just as the two eyes are one in vision, though each has separate sight.

When you can take the "silence" into the noisy world with you, you will transform it to harmony.

BE OPEN TO CONJECTIVON.



THE SILENCE.

BE STILL! The crown of life is silentness.
Give thou a quiet hour to each long day
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness. —A. L. Salmon

UNCONSCIOUS BARBARISM.

On a visit to the Adirondacks we saw and heard much to show the need of humane education.

A good Philadelphia mother told us how her son, sixteen years old, had been shooting loons and other small game for fun, and she now sent him with the best guides into the woods that he might shoot a deer, and she trusted "that Divine Providence would protect him."

A guide's wife told us how a New England clergyman came up there a few years ago and shot so many deer for fun and left them to rot that the guides threatened to shoot him. A New York divine, while we were here, was found catching frogs to cut off their legs for bait, all for fun.

There is a vast deal of unconscious barbarism which it is our work, by the wide dissemination of human literature at home and abroad, to endeavor to overcome. That is why we send "Our Dumb Animals" to the editors of nearly twenty thousand papers and magazines in this country, and a multitude of teachers, clergy and others.—Our Dumb Animals.

Woman's clubs are doing a wonderful work in emancipating women from the slavery of ignorance and fitting them to occupy the position in life that they should fill. As she cultivates the newer and better ideals, her dress and diet and material surroundings will conform to them. The artificial life she leads is the restricted cocoon in which her spirit now languishes; she must break through it by living a more natural and purer existence—the happy life of the spirit.

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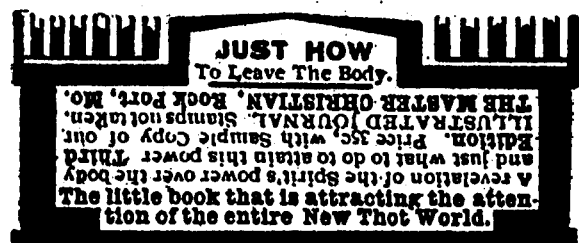
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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

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JANUARY, 1905

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1905

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

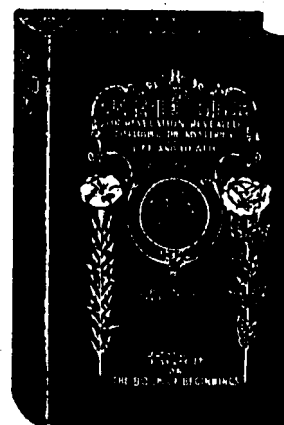
SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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January, 1905.

PORTLAND, OREGON.

Vol. xvi, No. 10—New Series.

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GRIEF FOR THE DEAD.

O H. why should memory, veiled with gloom,
And like a sorrowing mourner craped,
Sit weeping o'er an empty tomb,
Whose captive has escaped?

'Tis but a mound,—and will be mossed
Whene'er the summer grass appears;
The loved, though wept, are never lost;
We only lose—our tears!

Nay, Hope may whisper with the dead
By bending forward where they are;
But Memory, with a backward tread,
Communes with them afar.

The joys we lose are but forecast,
And we shall find them all once more;
We look behind us for the Past,
But lo! 'tis all before!

THOUGHTS ARE LIVING ENTITIES.

Thoughts are life essences variantly manifesting,—the grosser the thought the less life involved in it. Thoughts are taken into the mind analagously to food entering the stomach—coming according to the desire or quality of attraction at the soul or life-center—and, as is the nature of the inspired thoughts, [say moral influences if more understandable], so will be the life state of the individual attracting them. The life-elements appropriated by anything that grows,—plant, reptile or animal—respond in natural fitness to the will-impulses of its soul or central life principle at the time of appropriation, resulting in accordant environment. As unwholesome food pollutes the blood, and its depravity is imparted to the bodily structures, resulting in disease and low animal vitality, so vicious thoughts,

lacking in life-essence, yield nothing to the soul, being barren of truth or the eternal life element, while environing it with hadean conditions of inharmony.

But in all the universe there is no force or thing without a beneficent use. Hell to the individual is to be out of consciousness of the true use of things—to exist at the outskirts of his life radius, where views are all partial, instead of living at its center, where the vision is all-including, and whence, with Godly majesty, he may wisely direct the inflowing and outflowing vital energies. Until they are so directed, man is in the root stage of his evolutionary course—until then he has not grown up into the light of spirit perception, but his sensibilities are matter-locked in the sensuous.

Here is the key that unlocks the mysteries of all the dispensations of truth, that explains all the illuminations. The dispensers and illuminators have been of the common human stock, only they wisely directed and distributed their life-sap from the vital center to secure symmetrical and perfect unfoldment, instead of profligately wasting it in the rank root-growth of deadening sensualism. The only hope of rescuing the race from the mis present and the greater ones that threaten is to cease to bring forth beings in which the animal predominates over the spiritual; and as all growth and unfoldment are from the center, the reform that will be thorough and enduring must begin with the regeneration of parents. The evil cannot be reached by legislative provision or social changes. The outflowing will be impure as long as the spring is polluted.

It may be thought by the unintuitive reader, as I concede that life runs into and includes matter, that in a measure I challenge the truth of self-conscious immortality. Not at all; as the result of severing a nerve at its terminal point is only to indraw its vitality to its ganglion or the center of the family or class to which it belongs, so all the soul wants or needs of the physical body flies to it when "the silver cord is loosed;" and it [the soul] continues to transcendently manifest through matter at will.

All articles not signed are by Lucy A. Mallory.

THE ESSENCE OF LIFE.

Mind, of itself, is not limited in its movements by natural obstructions as the material body is. Living in a mental-spiritual state apart, from the material body, is not so difficult to conceive of, for to live in dream is to live in the spiritual state half separated from the body. Dreamland is the border land between spirit and matter, in which the impressions of the spiritual and material states become mixed, as in the dissolving views of a magic-lantern entertainment when the receding picture dissolves in the oncoming one, and we only catch a glimpse of the prominent features of each, here and there.

We can live, what seems to be, a long period in a few moments in a dream. So we can in the purely spiritual state, but we cannot do so when conscious of, or in direct contact with, matter, for the more consciousness is bound to matter the more we are limited to time and space. The Materialist cannot conceive of a consciousness of eternal existence, because, wedded to matter as he is, all his notions of existence must necessarily be time and space-limited. He would have us believe that life is a tangible thing, when it is an intangible essence, which we know as a state of self-consciousness, but not as a thing that we can handle, and, therefore, it ever eludes our grasp, though all the time it pursues us and we cannot rid ourselves of it.

Life is omnipotent and omnipresent; it is all-pervading, all-knowing, all-seeing, and, being an essence, it is the most potent where matter is the least solid (like the perfume of the rose), and there is deeper, stronger, more palpitating life in the "vacant space," the materialist talks of, than there is on his "solid" earth. If he could see the unseen planets linked together in "space," he would wonder at the "body of God" being so "solid;" and he would find life so universal that in all the universe he would not find an atom of space in which death could dwell.

*
* *

The satisfaction in eating does not come from a great quantity of food. It comes from the refined sense of taste being satisfied. A little good, pure food, nicely cooked, will satisfy the appetite better than a great quantity and variety.

DIVINE UNITY.

In this more enlightened age the thought that God—the Divine Power—is something apart from the planet and its inhabitants is rapidly changing and the thought that Deity is the Life of the universe is taking its place.

God, being Love, is manifest in its divinest manifestation on the planet, only as all hearts and minds are united. The ignoring of love in any thought or action of life is the only atheism. Not alone "I and my Father are one," but I and my neighbor are one, I and my cow or ox or horse or other animal are one, for "in Him we live, move and have our being."

To recognize the Unity of Life in Love is to "know God," and this is to "do the will of God on earth as it is done in Heaven;" this is to be like the angels, who go about doing good to all forms of life.

When the Sun of Righteousness rises in our being, spiritual things will become visible, just as the material world is visible when the sun appears in the morning.

*
* *

One cannot go to sleep ignorant and wake up wise.

The educative purpose of misery in yourself is to call out your love.

Evidence does not always give faith, but faith will always create evidence.

Aim high! and no matter how high you aim, the infinite universe contains such boundless wealth for all, that it is perfectly capable of responding fully to your highest aspirations and most glorious imaginations.

Men and women cannot recognize a Savior until they can digest the truth the Savior unfolds for them. If a Savior should come direct from Heaven and tell the people just what to do "to be saved," it would take another generation before he could be acknowledged.

The spiritual thought makes and the unspiritual thought mars the man. As a mere physical being, apart from thought, man possesses nothing. Man is swallowed up by the Creative Power—the thought of his being,—for in it (the thought atmosphere) "we live, move and have our being." Man's power is only to the degree that he assimilates pure thoughts—the Divine influence of the Creative Mind.

SPIRITUAL UNFOLDMENT.

In spiritual unfoldment, something cannot be given for nothing, for it is only through the law of reciprocity that unfoldment of the spirit is possible. The desire for the Sun of Love to shine upon you is not sufficient, you must put yourself in an attitude where its Divine rays can enlighten your being. You must let it shine in your being.

In seeking for spiritual communion, so many seek with hearts tight shut and minds discordant with petty material aims. They bring no spiritual offering of tender aspiration and joyous feeling to the Holy of Holies; consequently, they go away dissatisfied, because the Light could not illumine the darkness of their underground caverns.

The Sun of Love is forever shining, but it can only respond to its like within the human heart. You must express its Light to receive its increase.

Mankind are wondering what is beyond this world, and if any way will ever be discovered by which they can traverse distances between this and other planets. The Mental-Spiritual Era evolved means whereby men were enabled to travel over and know the world. So the Celestial Era will evolve means by which men will travel and know the universe.

Crime is crime, and it is our duty to make its prosecution more speedy and less intricate. We should stand together to exterminate criminals.—Ambassador Andrew D. White. [What is manifest in material form is but an effect of what is first conceived in the mind; therefore, criminals can never be exterminated until people, generally, cease formulating crime in their minds. Ignorant criminals are but the hands to openly execute what people imagine they can hide in their minds. Cease thinking criminal thoughts and crime will cease. But recollect that the crime you meditate doing and do not put into action will go forth and act itself out through another susceptible mind. "He that thinketh an evil hath already committed it." Hanging the criminal increases crime, for you put the criminal into a realm invisible to your physical eyes where he can do more harm unrestrained.—Ed.]

Astronomy has already mapped and photographed enough millions of suns (each sun having a family of planets) to give a planet to

every inhabitant of this earth, and a son to shine over every six planets, and yet we bewail our lot and continue to waste all our grand forces on petty aims and low ambitions. Why doubt a Power that has given us, even in our crude state, such a magnificent glimpse of its infinite realms. And this is but the external view—a mere shadowy-symbol of that eternal and ineffable heavenly state, throned in the soul of each individual.

Your body may be in one place while your spirit may roam throughout the universe, if you are mentally and spiritually emancipated. Your body is held by the laws of matter, and your mind is imprisoned by erroneous thoughts. The truth sets your spirit free to go where it desires, even though your material body were imprisoned in stone walls.

When you can of yourself see the heavenly vision of your unfoldment, you wield its mighty power. You cannot, however, do this by effort or pleading or by anything external or internal, but by growth in Love—the accumulation of kindness and good feeling and thought from moment to moment. The heavenly vision is the natural blossom of your spiritual unfoldment.

A successful life is not one that merely has learned to know things and accumulated a great heap of them, but it is one that knows itself as an emanation of Divine Power and lives the life that enables it to grow more into the realization of its innermost Divine Consciousness.

"I am" to the extent that I recognize the universe—take it within myself and thus appreciate it. This is the meaning of consciousness. The more ignorant—blind, deaf and restricted is our consciousness. You are only that which you recognize exists.

Prophecy is seeing the spiritual cause before the effect takes place, just as the experienced gardener can foretell the whole evolution of the plant when he has the seed in his hand.

Those who do not create destroy. War, licentiousness, etc., are the occupations of idlers. The constructor must support them, and must suffer from their accumulated passions.

There are no beginnings and endings in the soul's progress. There is only ever-expanding consciousness.

OPEN THE SOUL'S WINDOWS.

E. M. COOLEY.

A bit of wind-swept beach; the sun shining upon the sands; a shadow of a cloud upon my path, and the birds singing their way through the summer air. I am alone; the crowd of gossiping gulls see me not, nor do they care. I may sit upon the rocks and view the sunlit seas, and watch the cloud-shadows chase each other across the sandy leas, and listen to the birds call their love notes from tree to tree, or run races with the waves, and gather the treasures from Neptune's vasty deep, without let or hindrance.

* * * * *

Oh, you tired gossips of society, open the windows of your souls, and let the inspiration of life, the Universal Spirit of all worlds, the cause of all creations, enter your souls!

See the joy that exists in living! Observe the manifold beauties in every leaf and bird and flower! See what potentialities exist in the tiny brown seed—food and beauty for the millions! Take the one grain of wheat, plant it, and for a space of time it is passive, inert, and then the tiny green blade shoots up, developing a perfect plant, bearing fifty or more ripened kernels to go through the same process until eventually the world is fed!

Open the windows of your soul!

LACK OF FAITH.

It would seem that an age of great knowledge and development, like the present, ought not to be at a disadvantage when compared with a relatively ignorant and superstitious one. But with all our intellectuality we have become materialistic and unbelieving, with little or no faith in the unseen. Knowledge should be combined with an intelligent faith, but the latter is lacking. In the midst of such a heavy psychic atmosphere, reliance upon a higher law will not come spontaneously, but it may be cultivated. It is an orderly, but not an easy accomplishment, and must be based upon Spiritual Reality instead of credulity and superstition. It will involve some isolation from the materialistic sweep of the time. If the normal spiritual hunger of this generation were rationally satisfied, fanatical movements would have no drawing power. A higher consciousness and a more rational rule of the ego over its subordinate kingdom may increasingly be made a practical and everyday accomplishment. The psychical and spiritual elements in man's nature may be awakened from latency and occupy their legitimate place and potency. Then the higher forces will come purely and efficiently in their own character and not be crippled by a halting and deceptive power requiring a material mask.—Henry Wood, in Boston Evening Transcript.

The centennial of Allen Kardec—the French A. J. Davis—has just been celebrated with great enthusiasm by the Spiritualists in all Latin countries.

AWAKE YE PEOPLES!

H. G. GUILD.

When will it dawn upon the minds of present humanity:

That it is responsible for its own spiritual position, its pains, its aches, its sorrows, bad luck and poverty?

That the great law of cause and effect has to deal with him individually;

That he must work his own way to sublimer degrees of soul;

That he must first conquer and rise above his lower nature by efforts of Faith, Love, Right Aspiration and Right Action;

That he is responsible to the outraged law of his Being;

That "a vicarious atonement" and the shedding of human blood will not save him from the effects of his own causes;

That God is within, and not without;

That the Master, Jesus, came to teach humanity how to think and act, so that it might save itself;

That "Christ" is a principle, not a personality;

That the "Christos" or "Christ" principle is in every man awaiting development;

That the Master, Jesus, was a finished product of the seven planes of the Universe and therefore a "Perfected Man," having power over the natural Law of the Universe;

That we, as advancing humanity, have within us the possibilities of Christhood, the same as the Master, Jesus, when we have attained the perfection of the planes;

That as we aspire and act spiritually, so will we unfold like the petals of a beautiful flower and bloom in the perfect sunshine of the true Spiritual Life;

That our lower nature keeps us in ignorance of our Higher and Spiritual Self;

That we should recognize Brotherhood as the basis of all True Spiritual progress;

That we should exchange love of the dollar for love of our Brother;

That we should cease blaming an anthropomorphic God for cruelty in keeping us in this "wilderness of woe," and inflicting pain and poverty, when the fact is that we have in some way deserved all we get by sinning against our once Spiritual Rulers, and continuing in our rebellion through numerous rebirths;

That with a return to the cultivation of the Spiritual side of our natures will come the power to redeem ourselves from the bondage of Evil, the Devil, or our Lower Self.

Awake, ye peoples! Know that ye are of one House, one Faith and one Substance! That ye are brothers, and that the delusion of Separateness has made ye slaves! Think Unity, Harmony, Love, Brotherhood! Aspire to recognition of the kinship between thee and the Father, and the Light will come into your hearts—the Light that makes all things plain.

There is no going back in the endless march of progress, but the soul goes ever forward and onward.

THE AZTECS.

Among the peoples of antiquity the Aztecs were one of the most advanced in spiritual wisdom. Here is the advice of a father to a son:

"When thou takest a message, if the one who receives it flies into a passion and speaks ill of the person who sent it, in repeating his words modify their severity, in order that thou mayest not be the cause of a quarrel, nor of a scandal for which thou wouldst have to reproach thyself.

"Take from no one what is his; thou wouldst become the shame of thy people when thou shouldst be their honor, as a reward for the education they have given thee. If thou art good thy example will confound the wicked. By these counsels I wish to fortify thy heart. Neither despise them nor forget them; thy life and happiness depend on them."

The influence of these wise counsels is still evident among the descendants of the Aztecs. Biart says of them: "There are no people more submissive, more humane, than the modern Aztec. When his reason is not clouded by drink, he is gentle and kind, not only to his family, but to his neighbors. Serious and thoughtful, in his quarrels he never sheds blood, rarely commits a murder."

THE CIRCLE OF LIGHT.

JOHN P. COOKE.

"Verily, goodness shall cover the earth as the waters cover the seas!"

It is a part of the work of the "Circle of Light" to show the relations of this Inner Life Light, as it breathes in the inner chamber of God's Holy Being, whence its life and power are manifested in the suns as centers of solar systems, pouring light, life and blessedness on the planetary families surrounding the suns. And even upon the moons or satellites; which are like grandchildren of the suns.

"While the Divine Rays constitute the Inner Life of all that God has created, and the human souls on the planets are developed into knowledge of God—the Father-Mother, Life—and grow into perfect spiritual rapport with that Great Mind.

This is all evidenced in the law of inspiration. Man asks and God gives. The cause and the effect seem hardly distinguishable and in the reciprocal action of the human and the Divine spirits there is a mysterious unity. Hardly has a man opened his heart in true aspiration or prayer when the tide of inspiration sets in.

"Ask and it shall be given you!"

"Seek and ye shall find!"

"Knock and it shall be opened unto you."

Whether we catch the rays of His inspiration or not. He shines eternally and sends forth His Light in all directions.

Then it is that self becomes lost in conscious godliness and you feel that you do little

or nothing of yourself alone, and that your words and actions are only breathings of a Holier Spirit beyond. It is the vital breath of the soul.

To see this illustrated let us revert to the days of the "Rebellion," and see a man in the hospital, worn with wounds and marches and disease, nearing every day his death and knowing that the change is already looking him in the face. There he is surrounded by no comforts—only the rudest necessities of the sick room—far away from home and friends, and those "pious drops that closing eyes require;" all feats of noble contest for right and justice and victory turned into feebleness—and yet he composedly writes these verses, showing how the deepest springs of Life have been touched and the eternal waters set to flowing:

"I lay me down to sleep
With little thought or care
Whether my waking find
Me here or there!
A bowing, burdened head,
That only asks to rest
Unquestioning upon
A loving breast.
My good right hand forgets
Its cunning now,
To march the weary march
I know not how.
I am not eager, bold,
Nor strong. All that is past.
I am ready not to do
At last, at last!
My half-day's work is done,
And this is all my part:
I give a patient God
And grasp His banner still,
Though all its blue be dim;
These stripes, no less than stars,
Lead after Him!"
My patient heart,

WHAT IS ALTRUISM?

The Golden Rule has been preached from time immemorial, but dissention, strife and war have been glorifying the pages of history unceasingly as though no such rule existed.

Altruism has been endeavoring to find a level as its modern synonym, but with a somewhat wider reach. Not that it is superior in meaning, when rightly interpreted; but as something new it is more attractive and admits amendments to the Golden Rule, which would be overlooked under the old caption.

Love is the magic word that it is intended to convey; but love has been so variously and individually defined that it has lost its universality. Altruism comes to its relief as a new principle, and will be revered comparative to its impersonal existence, until we discover the true character of those preaching it or endeavoring to impose it on others regardless of what it stands for.

Cruelty is one of the evils it is combatting, but if it is backed by a persistency in with-

holding justice from another being through sheer ignorance or a false sense of pride, it is exemplifying the very evil it is intended to allay. Soul-cruelty is as painful to bear as physical cruelty; and the acutest suffering is often borne by those whom we deprive of their rights—consciously or unconsciously committed.

There are many little ways in which we induce mental suffering to others, but thoughtlessly overlook it because it does not harm us personally. Our advocacy of altruism then becomes a mere theory as the Golden Rule does in the face of popular history. We cannot understand or apply the truism of any sentiment or principle without self-knowledge; and if Altruism stands for anything it should begin by presenting its advocates as exemplars of what it professes.

Love is not a product of exchange, but an impulse to be and do good; and if altruism is to be its modern representative, it should conform to its mother-nature.—Arthur F. Milton.

A CORRECTION.

To the Editor of The World's Advance-Thought:—

In my late letter I said in substance: "Emerson in his Representative Men—dubbed Swedenborg an introversionist. Very well. If that was a fact, it did not militate in the least against his Heavenly Doctrine—as the members of the New Church love to call his writings. Swedenborg may have had illusions on his mind in this, to-wit: Very much that he writes of the other life will not bear the closest investigation. Suppose that there are mistakes in the "Arcana Celestia"? Let us not forget that Swedenborg wrote thirty-eight large volumes on theology after he was fifty-seven years of age.

I am still a Swedenborgian in that I can find no other church to fraternize with.

J. F. D'ARCY.

The following words of wisdom from that great teacher, Eugene del Mar, should be entered on the tablets of memory of all who practice "going into the Silence": "All formulas, exercises and affirmations are only means to ends. They serve to form habits, and thus to build character. The practice of going into the Silence is of value only as it tends to enable one to carry into active life the spirit of the Silence. Only as it promotes concentration, purposeful thought and action, and habitual poise, is the Silence of essential value. It is one's life that tells."—Eugene del Mar.

Deity is triune—Trinity-in-Unity. On the external plane, God is material; on the inner plane, God is mental-spiritual; and at the innermost Center of Being, God is Celestial or Love-and-Wisdom. The Center of Being is the casual plane from whence proceed the mental-spiritual and the physical. Each thing or entity in the universe has involved within it this trinity of Being. The innermost plane is the Holy of Holies—Peace and Silence.

THE FAITH OF THE SOUL.

J. H. LUCAS.

Although faith is so closely related to human welfare it long has been a matter of much discussion and controversy as to what it is, and its influence on the life and destiny of man. A writer of great experience and deep penetration says: "Real faith is nothing else than the acknowledgement that a thing is so, because it is true." Therefore, when one sees that a given statement in morals is true, honesty requires that he assent to it, or in loyalty to truth, acknowledge that it is so, and the acknowledgement is the soul's exercise of real faith.

There are those who try to separate faith from knowledge; but they both belong to truth, and genuine spiritual faith is based upon true knowledge, and therefore, is the recognition of the divine beauty and power therein contained. You will see that this is very different from dogmatism. That usually comes from tradition or assumption.

But one must see that a thing is true before he can intelligently recognize it as such, and of course, if he cannot recognize it as truth it is impossible to believe it.

And in connection herewith let it be remembered that no one who leads an evil life and pampers sensual thoughts and revengeful desires, can have living faith, because evils in the life are the prolific source of the darkest of fables in the mind. In truth, such a life leads to confusion and to a "belief in all unbelief."

True spiritual faith unites the head and the heart; that is, the truths of the understanding with the good in the will. It therefore involves the affections. One having this faith loves the good and lives it. Perhaps Saint Paul never said a truer thing than this, "With the heart man believeth unto righteousness." Therefore the faith of which we speak has its abode in the affections of the heart and manifests itself in a good outward life in the world.

In fact faith is grounded in goodness and charity, and when one is reformed, and the mind enters into spiritual thought and rises up above the five external senses into the clear white light of intuition and the sphere of Divine wisdom it may be said that such a faith has the quality of intelligence. One with such an experience can truly and joyfully say, "I do know."

How can Love, in its diviner sense, ever be realized unless all the members of the human family recognize that they are of one kindred: "Imagine for a moment a family in which one of the children adopts Christian science; another, Spiritualism; and the parents retain the orthodox Christian belief. Is it not plain that unless they all meet on the boundless, progressive plane of Love, peace and good will and fraternity would be impossible?"

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

AN IDEAL PRAYER.

Not more of light, I ask, O God,
But eyes to see what is;
Not sweeter songs, but power to hear
The present melodies;
Not greater strength, but how to use
The power that I possess;
No more of love, but skill to turn
A frown into caress;
Not more of joy, but power to feel
Its kindling presence near;
To give to others all I have
Of courage and of cheer!
No other gifts, dear God, I ask,
But only sense to see
How best the precious gifts to use,
Thou hast bestowed on me!
Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To live the truth I know;
To love the pure, to seek the good,
To lift, with all my might,
All souls to dwell in harmony
In freedom's perfect light. —Light, London.

Let a man live true to the purest and best that he is capable of—this alone constitutes him a ruler over lower beings. If he lets his consciousness remain on the animal plane of being, he lives the life of certain animals—that of the tiger in his angry passions and thirst for blood, and that of the pig in its omnivorous gluttony. But the characteristics of the tiger made it a tiger-form, and those of the pig made it a pig-form. For man to copy them is to abdicate the throne of his manhood.

We must all serve our apprenticeship in this planetary kindergarten. We will not always remain the little, ignorant children of Deity. It is but necessary to unfold our spiritual faculties to be like unto our Divine Parents.

TAKE TIME TO LEARN.

There are many who claim to be in sympathy with all progressive ideas, and think they must prevail, else we must go back to barbarism, yet, when asked to subscribe for a paper that advocates a better and more progressive life or when invited to attend meetings for the discussion of subjects pertinent to the spiritual advancement of mankind, object on the score that they have no time for anything outside of their regular daily affairs. Such people do not realize what they sacrifice themselves, nor what a stumbling block they are in the way of progression; like the majority of the world, they imagine that all good must come to them through monetary gain. Sometime they expect to get money enough to satisfy them, and then they will devote their time to showing people how wrong it is to spend life simply to pander to the physical wants—to worship Mammon.

It is this want of time for anything but getting worldly goods that is the greatest cause cause of all the wrong, misery and want in the world today. It is this insatiable greed, taking advantage in every possible way, without regard to neighbors or friends, so that we may accumulate, that has filled the penitentiaries, asylums, poor houses, and filled the world with tramps, beggars and uncleanness in every form.

How soon the millennium would come if all those who talk of the better way would live the better way.

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The animal man does not ask whether the religious, political and social systems that he adheres to are true and for the best good of humanity. He is drawn to them—just as material objects are held to the planet by the law of gravity—by the sheer tendency of a large moving body to attract to itself all minute bodies within its atmosphere. Quantity and numbers are the paramount objects with him. Crowds and great material possessions attract him. Where "two or three are gathered together" he is not to be found. His God is the God of Material Preponderance.

PURITY INVOLVED IN CRUDITY.

The highest, purest and holiest life is involved in the crude and degraded life, just as gems are found embedded in the dirt, but its beauty is not made evident until it separates itself from the dirt and is ground into harmonious form and polished.

The Kingdom of Heaven is involved in every being, for "God is no respecter of persons." To claim that the Divine Life is involved in some, and not in others, is to make Deity a respecter of persons. The recognition of the Divine principle and consciousness in all is "the knowledge of God," and this recognition is at hand, and in this way "all shall know the Lord from the least to the greatest.

The Sun of Righteousness will appear in the clouds of Heaven (the darkened mind) and illuminate it. The universe has always been complete in itself, but the blindness to its perfection is in the lack of recognition of the good by undeveloped spirits. Heaven exists in man, but the embryos, gestating in darkness, know it not.

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"War will continue while there are motives of rivalry between man and man; nature will not forego that potent means for securing the survival of the fittest." Is it true that warfare secures the survival of the fittest? Have the men who have given the world all that is truly valuable in art, science, literature, inventions, etc., survived because they took up arms and murdered their fellow men? No, it is the brutally strong who survive by the gross means of war; while the truly great men are generally the first to succumb in a bloody warfare. It is the lowest motives that generally lead to war. The same instinct that causes the burglar to break into a house and steal, actuates those who influence men to go to war. It is the pirate in man's nature that hoists the blood-red flag of battle, and it is anxious to kill the pirates of neighboring nations who are after the same spoils as himself.

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Let no one be discouraged because of their humble station in life. There are among the arch-angels those who began life as human beings among the most savage and degraded tribes of men.

A GREAT MOVEMENT.

The meetings of the Northwestern Ethical Educational Society, held the first and third Wednesdays of each month, are doing a good work in extending the influence of humanitarian work. The meetings are well attended and each member has constituted himself or herself a committee of one to prevent cruelty in any form wherever it is possible and to help to educate people to humane ideas.

This Society expects to have headquarters at the Lewis and Clark Centennial Exposition, to be held in this city in 1905. We wish that all who are intending would establish branches in their several localities. The constitution and by-laws will be sent to any one who will send a 2-cent stamp to pay postage. If further information is desired, write either to Lydia A. Irons, Spokane, Wash., or to 193 Sixth Street, Portland, Ogn.

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The exposure of widespread corruption among all ranks of society is not an evidence of its total depravity, but is a sign that the Divine Light is rising in human consciousness and that the illumination of the dark and hidden is exposing it to the light, prior to its disappearance. The emanations rising from a malarial swamp, when the sun shines upon it, may be disease-breeding, but when the sunlight has dried the swamp, it becomes the best land for the cultivation of nutritious crops.

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There is no true religion apart from morality. Most of the evil in this world comes from teaching that belief in some creed is necessary for the salvation of the soul and eternal happiness. Simply complying with the outward forms is not a religion. Morality must be a living force in the individual—felt, not merely acted. Religion is what we would have others be.

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Victor Hugo said: "In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead, and dogmas will be dead; but Man will live! For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole Heaven!"

UNIVERSALITY.

WALLACE YATES.

Prof. E. L. Larkin, scientific writer for the Examiner, has stepped out of the usual routine of science to comment on the remarkable contrast between the horrors of the present war in the East and the beauties of peaceful progress as exhibited at the St. Louis Exposition. He remarks that it does not seem possible that war and this Fair can be in action at the same time on this planet, and says that after many years of research he is "unable to detect a trace of law ruling human beings, whether singly or collected into nations." He wonders at the fact that kings can order thousands of men into the very jaws of death while the instigators of these bloody wars sit calmly in safety and watch fools slaughter each other at their behest!

We are afraid that that jumble of theology known as modern Christianity can bring no comfort to Prof. Larkin. Its God is a God of caprice, who has only a crude division of sheep from goats to apply to the infinite variations in degree of the vices and virtues of his unfortunate subjects—men. Slayer and slain, and the king who has ordered the murder, may all go together either to eternal bliss or torment if their belief or non-belief in a monstrous conception of Deity happens to agree! Limits of space forbid enlarging on this subject, but one may suggest that if Prof. Larkin will consult the tenets of ancient Buddhism or its great modern exponent, Theosophy, he may find some explanation of why men differ so, and may further perceive that Reincarnation will show logically at least, if not demonstrably, why men on the same planet manifest such opposite and varying tendencies and characters. While Karma may make clear to him that it is possible and probable that the Law of Cause and Effect applies just as unerringly to humanity as to the crude material which it seems the province of modern science to claim as her exclusive field. At least, "many years of research" have decided the writer that his only comfort in this "vale of tears" is a firm belief in these doctrines and their evident agreement with the theory of the Universality of Law.

Someone has said that one-half the misery of life at least, if not more, comes to people from not being able to make both ends meet; yet how unnecessary is the nervous strain and worry of mind which arises from the foolish attempt to keep up appearances which is beyond one's income. Pretense is detrimental to self-respect. Much better say at once "we cannot afford it," never apologizing for the smallness of the house or the lack of domesticities, never pretending to be other than we are. If we would only stop and think how little we need to enjoy life, instead of how much, how infinitely happier we would be.—Oregon State Journal.

RATIONAL DIET OF A TRUE LIFE.

I. T. S. ALLWELL.

Unfortunately, the advocacy of the use of meat was a sad disappointment to me, and cannot fail to be harmful to some. However, even the Bible has many ambiguous statements, though it is the "staff of life" to millions.

In support of a strictly non-meat diet I wish to quote Dr. Josiah Oldfield, who writes strong words in Enclopedia Britanica: "Flesh is an unnatural food, and therefore tends to create functional disturbance. It is affected with terrible diseases (communicable to man) as cancer, consumption, fever, intestinal worms, etc. There is little wonder that flesh-eating is one of the most serious causes of ills that carry off a large per cent."

The reason why so many Vegetarians look pale, gaunt, and morose, is often due to the fact that the stomach, weakened by the flesh-use, is not in a condition to properly digest and assimilate the vegetable products; add to this a poor selection, and harmful combination, and but slight improvement could consistently be expected.

An officer of the U. S. N. writes from the Philippine Islands about the inhabitants of Jolo: "Of piratical tendencies, their territory, even to the present day, is regarded with dread. They never eat meat, but subsist upon a diet of rice, fish, fruit and vegetables, and yet withal are perfect types physically."

Again: As the present war would seem to indicate, the Japanese soldiers are physically, mentally and morally superior to their meat-eating antagonists.

In conclusion let me say that of all the good literature which now and then reaches me, the incomparable, ever even-minded and soul-sustaining "World's Advance-Thought" stands at the very head, and is truly named.

Clara Wilson, a child 2½ years old, was shot and killed, Sunday last, near Butteville, by Charlie Combest, the 10-year-old son of Mrs. Louise Combest. The killing was accidental. The girl was a niece of Mrs. Combest, the parents residing in California. The two children were alone in the house at the time of the accident. The boy saw a bird on the fence, and taking a 32-caliber revolver from a shelf he stood in one room, shot through another and out the open door. Just as he fired the little girl stepped across the doorway and received the bullet in the back of the head. Death was instantaneous. [It was just as much a crime to shoot the bird as it was to shoot the child. But it is generally thought that innocent animals have no rights, and boys and men can torture, maim and kill them as they please, and scarcely ever the voice of man or woman is raised in their defense and to decry the injustice of the evil proceeding.—Ed.]

PATENT MEDICINES.

W. M. D.

Below you have the percentage of alcohol contained in the secret nostrums named, as given by the Massachusetts State Analyst, and published in document No. 34:

	Per cent. of alcohol by volume.
Lydia Pinkham's Vegetable Compound....	26.6
Paine's Celery Compound	21.0
Dr. Williams' Vegetable Jaundice Bitters...	18.5
Whiskol, "a non-intoxicating stimulant"...	28.2
Golden's Liquid Beef Tonic, recommended for the treatment of alcohol habit.....	26.5
Ayer's Sarsaparilla	26.2
Thayer's Compound Extract of Sarsaparilla...	21.5
Hood's Sarsaparilla	18.8
Allen's Sarsaparilla	13.5
Dana's Sarsaparilla	13.5
Brown's Sarsaparilla	13.5
Peruna	28.5
Vinol, Wine of Cod-Liver Oil.....	18.8
Dr. Peters' Kuriko	14.0
Carter's Physical Extract	22.0
Hooker's Wigwam Tonic	20.7
Hoodland's German Tonic	29.3
Howe's Arabian Tonic, "not a rum drink"...	13.2
Jackson's Golden Seal Tonic	19.6
Messner's Peptonized Beef Tonic.....	16.5
Parker's Tonic "purely vegetable".....	41.6
Schenck's Seaweed Tonic, "entirely harm- less"	19.5
Baxter's Mandrake Bitters	16.5
Baker's Stomach Bitters	42.6
Burdock Blood Bitters	25.2
Green's Nervura	17.2
Hartshorn's Bitters	22.2
Hoodland's German Bitters, "entirely veg- etable"	25.6
Hop Bitters	12.0
Hostetter's Stomach Bitters	44.3
Kaufman's Sulphur Bitters, "contains no alcohol" (the truth is, it contains 20.5 per cent. of alcohol and no sulphur)...	20.5
Puritana	22.0
Richardson's Concentrated Sherry Wine Bitters	47.5
Warner's Billious Bitters	21.5
Faith Whitcomb's Nerve Bitters.....	20.3

Beer contains only from two to five per cent. of alcohol, and woe be to the one who is caught selling it without a license. Some of the above contain ten times as much, making them stronger than whisky, sherry, port, claret and champagne wines. And every Dick and Tom can sell one or all of them without a license. Men and women who would blush to be seen drinking wine or beer, will drink of these secret nostrums, smack their lips and say: "How stimulating and good," and not think that from thirty-five to forty-seven per cent. of alcohol is making the worms in their stomach squirm.

One completeness begets another

IMOGENE C. FALES.

REV. GENEVRA LAKE.

Imogene C. Fales, whose demise, some few years since, left a gap in the ranks of progressive women, hard to fill, had a singularly comprehensive view of the great industrial struggle now going forward, and these lines are written as a merited recognition and remembrance of the noble work which she performed for our common cause.

I have seen no account of this service—not even a suitable obituary, although I have made considerable effort in this direction.

Of all peoples, the vanguard of thinkers, along the line of the new civilization, cannot afford to permit a single brave soul to slip away unnoticed and unhonored, or to linger in scorn, contumely and isolation, on this imperfect and inhospitable Planet.

Mrs. Fales saw, clearly, the imperative need that woman should shake off the fetters of subservience, indifference, and inaction, and, with her brother man, mount the ladder of the loftiest effort.

Nothing in the English language, probably, excels her burning reply to Archbishop Corrigan's attack upon Socialism, which ought to be found on every woman's desk.

I have read a copy of "The True Life," and I am glad to say that the faith in God, and helpful admonitions, with which its pages teem, have been a source of satisfaction. The statements of cures, by Mrs. Chynoweth, are indeed encouraging to afflicted souls.

When it was announced that Stephenson was constructing his first locomotive engine for passenger traffic in England, the "Quarterly Review" published the following profound remarks: "As to those persons who speculate on making railways generally throughout the kingdom, and superseding all the canals, waggons, mails, stage-coaches and in short every other mode of conveyance by land and water, we deem them and their visionary schemes unworthy of notice. What, for instance, can be more palpably absurd and ridiculous than the following paragraph"—in which a prospect is held out of travelling twice as fast as stagecoaches. "We should as soon," adds the reviewer, "expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets as to trust themselves to the mercy of such a machine going at such a rate."

"One of the most potent and most continually operative causes of crime is the vast volume of criminal suggestion flowing in upon the public mind through various means, but especially through the public press. In the detailed accounts of criminal actions in the average newspaper there is minute instruction in crime as a fine art. The reader is taught both how to perform the criminal part and how to evade his merited punishment."—President Hopkins.

BUDDHISM AND CHRISTIANITY.

CHRISTIANITY is founded on the dictum: "Without the shedding of blood there is no remission of sins." To contrast this kind of a basis for a system of morals with the teachings of the great Buddha, the founder of one of the so-called heathen religions of the world, a subscriber sends us the following extract from the writings of the poet Whittier. An animal being about to be slain in the presence of the king, Buddha interposed and said:

"Let him not strike, great king," and there-
with loosed

The victim's bonds, none staying him, so great
His presence was. Then, craving leave, he
spake

Of life, which all can take, but none can give—
Life, which all creatures love and strive to
keep,

Wonderful, dear and pleasant unto each,
Even to the meanest.....

.....The king came near,
Standing with clasped hands, reverencing
Buddha;

While still Buddha went on, teaching how fair
This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright
fruits,

Sweet herbs which grow for all, the waters
wan,

Sufficient drinks and meats.—Ingersoll Me-
morial Beacon.

CRUELTY OF HORSE RACING.

"Now let us look for a moment at the simple facts. An animal is set apart, trained, and tended with the utmost care—it is specially fed, clothed, and stabled, and, in short, treated with much more consideration than many human beings. Then, on a certain day, this nervous, pampered, artificial creature, rendered by its environment utterly useless for any good or honest purpose, is taken to a racecourse and there condemned to suffer untold torture. Few people who read in the sporting news such phrases as 'when the whips are cracking,' 'finished gamely under punishment,' etc., stop to think how they really mean that men specially expert in the use of whip and spur have in that mad dash down 'the straight,' goaded and tortured their terrified and often spent and tottering mounts with such surpassing cruelty that, if it were adopted on the King's highway, it would be regarded as brutal in the extreme, and would be visited with rigorous penalties.

"And this leads to the object of the present article, which is to enquire why, notwithstanding the splendid sports and games, including, of course, legitimate feats of horsemanship, which are common to our race, this pernicious thing has gained so prominent a place in spite of its inherent cruelty and the gambling, dishonesty, vulgar extravagance, idleness, and vice which are associated with it. The answer would

seem to be simply because our leaders and people of standing, while generally admitting its ill-effects, lend it their countenance by attending the great meetings on our principal courses. Now, this is to be much deplored, for, without doubt, if the support of decent-living people who grant its evils were withdrawn from horse-racing, it would be doomed as effectually as cock-fighting and other vicious and cruel sports which once flourished under similar conditions, but have now entirely disappeared, or are patronised only by the lowest and most depraved."—Australian Herald.

THE DOGS REMEMBERED.

A good many years ago the whistle of the Gatzert belonged to the old steamer Telephone. The captain of the latter was a man by the name of Scott. While going down the river Scott formed the habit of having all the scraps from the table thrown over at Cathlamet. Naturally the dogs at that place made it a point to meet the Telephone every time she went by. And it is many a good morsel of meat they got for their trouble. On various occasions the boat would be late, but as soon as the mongrels heard her whistle they pricked up their ears and made for the landing, knowing that dinner was in sight. There were other whistles blowing at frequent intervals all throughout the day, but the animals paid no attention to them. But as soon as the first shriek came from the Telephone they immediately began to howl and make for the landing.

Finally the Telephone was taken off the run and the Bailey Gatzert was supplied with her whistle. Two months had elapsed since the sound of that whistle had penetrated the hills in the vicinity of Cathlamet. But when the Gatzert neared the town and began to toot to indicate her arrival, it was comparatively no time until the bank of the river was lined with curs of every description. They jumped into the air and appeared to be almost overcome with ecstasy. They recognized the old whistle and thought they were going to get another meal. The skipper did not understand the situation, and the next time he went down there I instructed him to be sure to feed those dogs.—Capt. E. W. Crichton in Portland (Ogn.) "Telegram."

Every Sunday morning at the same time throughout the country, which is ten o'clock Boston time, there is concentration of thought with the view to influencing the minds of those who are indifferent or slightly inclined to the belief that vivisection is wrong. This will continue every Sunday morning for an indefinite time, or until it is felt that the cause has been won.—Boston Journal. [This movement is an outgrowth of Whole-World Soul Communion, and another evidence of its mighty power to extend its harmonizing influence.]

Inharmony in the being is disease, disaster and death.

A WONDERFUL HORSE.

Berlin, Dec. 10.—Dr. Carl Stumpf, professor of psychology at the University of Berlin and a member of the Royal Academy of Science, and two colleagues, Dr. C. von Hornbostel and Dr. O. Pfungst, have ended months of experiments with Von Osten's horse, Hans. They find that the secret of the animal's replies is in his powers of observation, which enables him to perceive while he looks at his questioner the instant he has reached a correct answer. Thus they found the horse was unable to tap out a correct answer to a question when the person putting it did not know it, for example, how many persons are in the group behind me? The questioner did not look behind and Hans did not give a correct reply, nor was he able when wearing blinkers to perform the simplest counting.

Stumpf does not doubt the good faith of Von Osten, but he concluded that the horse's long training had taught him to detect the eyesight changes in the bearing of his questioner as he reached the right number of hoof-beats in spelling or in using the counting apparatus.

This sharpness of observation in itself is most remarkable, as the horse notes the movements or changes in expression invisible to others and of which the questioner is unconscious. This conception of the horse's abilities is the only one to cover all circumstances. Dr. Stumpf says he talked with the naturalist, Schillings, about this and Schillings agreed with him.

[These scientists make the horse's performance still more wonderful, by trying to explain it away, for they claim that he can read both the mind and the expression of the eyes of the individual, which is more than most human beings can do.—Editor.]

WHERE FEAR IS ABSENT.

There is a little island three miles long in the Pacific about 800 miles west of Hawaii and belonging to the United States, called Laysan, and until a Government expedition of scientists visited it lately it has probably never been visited by human beings. It is a breeding-place for myriads of birds, which migrate thither from all parts of the Pacific.

The tameness of the birds on this island is astonishing. "Wherever we went," said W. K. Fisher, who directed the expedition, "we were free to watch and learn, and were trusted by the birds. It was a most touching and unique experience and one which demonstrates all too forcibly the attitude of wild creatures which have not yet learned that man is usually an enemy."

Even such ordinarily wild birds as ducks were here entirely docile, and would allow themselves to be stroked like pets. The albatross would come up to the men and make friends with them, looking inquiringly into their faces as if to find out why the expedition

was there, and carefully examining the camera, etc.

The different bird colonies each have their own territory and do not trespass on one another's reserves. The whole island is simply crowded with birds, and they build their nests one above another, beginning with the petrels which burrow under the ground—suggesting the modern city idea of people living in flats.—*Magazine of Mysteries.*

The Vegetarian Society meets the second Wednesday in every month, at 8 P. M., at 193 Sixth street. All are cordially invited. Non-Vegetarians are specially invited to come and talk the question over.

We would be glad to have every one of our readers send a 2-cent stamp for a copy of the aims, objects and rules of the Order of the Golden Age, of which Mr. Sidney H. Beard, of Barcombe Hall, Paignton, England, G. B., is the founder and president. Mr. Beard is also the editor and publisher of the "Herald of the Golden Age," which circulates in all the civilized countries of the globe. He is one of the foremost reformers of the age and is doing a grand work in humanizing and harmonizing humanity. Join this Order, and send him 50 cents for a year's subscription to the "Herald of the Golden Age," to the address given above.

The "New Philosophy," by Arthur Crane, Room 447, 129 Third street, San Francisco, Calif. The publisher's note says: "Truth is not for sale. No one can buy a copy of this book and no one can have it at all unless he receives it as an absolute free gift and can get a message without feeling under any obligation whatever. As long as I can earn enough to do so, I will send a copy of this book to every applicant gratis and postage free." This generous offer is in exact accord with the beautiful truths the book contains.

"W. C. T. U.—Twenty Eventful Years," by Lucia H. Faxon. Additon. This book portrays the history of the Oregon Woman's Christian Temperance Union from 1880 to 1900. Mrs. Additon is the National Organizer, lecturer and state historian of the organization. She is now the president of the Oregon W. C. T. U. Mrs. Additon is a faithful worker and a progressive woman, and is ever foremost in all good works, and much of the success of the W. C. T. U. is due to her untiring efforts. The book can be had at the W. C. T. U. Rooms, corner Sixth and Oak streets.

Elizabeth Towne has made a wonderful improvement in changing her success(ful) paper to a handsome 32-page magazine; and the price remains the same—fifty cents a year or five cents a copy. In changing your silver for her magazine, the gain is all on your side. Address Elizabeth Towne, Holyoke, Mass.

THE UNIVERSAL REPUBLIC.

"The Gray World," by Evelyn Underhill. Price \$1.50. Address the Century Co., New York City. It tells of a little London slum-child who dies in a hospital and finds himself in a Gray World, so lonely and awful that the whole strength of his soul demands release. So he goes back into the material world, into the body of a middle-class London family's only son. The lad grows up "silly" and "queer," say those around him, failing to understand the boy, who never forgets the Gray World whence he came. Slowly and dimly he grows to realize that in himself, and there only, lies all hope of escape from the Gray World when death claims him again. How he comes, after years of lonely seeking, into an existence which seems to him to promise hope of supremacy over the Gray World and its terrors the book tells.

A course of "Ten Lessons in Practical Modern Astrology" is especially arranged to teach the science in a manner that will enable the beginner to calculate the planets' places and aspects, and delineating a horoscope for birth or for any year in life. With this simplified instruction any one with ordinary education and ability can become a proficient Astrologer.

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Answering questions through Horary Astrology is our specialty, \$1.00. Address Llewellyn George, 266 Clay street, Portland, Ogn.

Rev. H. S. Chubb, of Philadelphia, Pa., writing to Rev. H. S. Lake, says of the International Vegetarian Convention, held at St. Louis: "It was the largest and most enthusiastic of all the Conventions that had been held in that hall. The last session was of increasing interest to the last, and occupied eight hours without intermission."

"Pre-Natal Duty," by Mrs. Mary Barteau. Price 25 cents. Published by the Mazdaznan Publishing Co., 3016-18 Lake Park Ave., Chicago, Ill. This booklet is priceless to all who have no knowledge of their pre-natal duty. All should procure this work who have their own happiness, as well as the happiness of their future offspring, at heart.

"Practical Methods for Self-Development," by Elizabeth Towne, Holyoke, Mass. Price \$1.00. Less than the price of a doctor's prescription, and a lasting cure for the blues, ill health and ignorance of what is good for you.

We have just received a copy of "La Cloche d'Alarme" (the Alarm Bell) edited by the well-known reformer, Paul Passy, and published at 20 Madeleine, a Bourg-la-Reine (Seine), France. It is sent out to all free of charge and depends for its support upon voluntary contributions.

The "Everlasting Covenant," by H. E. Butler, of the Esoteric Fraternity, Applegate, California. Price 25 cents.

"Balance in Diet," by Alice Braithwaite. Published by the Scottish Health Reformer, Meikleriggs, Paisley, Scotland, G. B. Price 5 cents a copy.

"The Gnostics and Their Mission," published by the Imperial Council of the Empire of Peace, at Mount Carmel-by-the-Sea, Los Angeles, Calif.

The "Talisman" has changed its title to the "New Thought Journal." Price \$1.00 a year. Address: The Talisman Pub. Co., 52b Station Parade, Harrogate, Yorks., England, G. B.

The "Sermon on the Mount and an Interpretation," by Annie Rix Millitz, interprets from the point of view of the spiritual seer. Price 50 cents. Address: The Absolute Press, P. O. Box 155, Brooklyn, N. Y.

The "Human Aura and the Significance of Color," three lectures by W. J. Colville. Price 25 cents. Address Frederick Cole, 1773 Broadway, New York, N. Y. Everybody will want to read these interesting lectures.

We almost invariably hear about what "we expect our spirit friends to do for us;" but there is also a question: What can we do for them? Let us recollect that we must sow blessings if we desire to reap them.

"The Occidental Mystic" is a new monthly magazine devoted to Spiritualism, Astrology, Palmistry, etc. It is published and edited by Arthur S. Howe, 6 Cottage Row, San Francisco, Calif. Price 10 cents a copy; \$1 a year. It is beautiful typographically, and has a variety of matter for the seeker in new fields of thought.

The famous "Mazdaznan Encyclopaedia of Dietetics and Home Cook Book" has just come to hand. It gives receipts for cooked and uncooked (Vegetarian) foods. It contains 144 pages of valuable information. Price 75 cents in paper covers; oil cloth \$1.00. Address: Mazdaznan Pub. Co., 3016-3018 Lake Park Ave., Chicago, Ill.

We desire to call the attention of Vegetarians and those investigating the merits of living on unmurdered diet to the "Food of the Future," by C. W. Forward, which has just been issued from the press of George Bell & Sons, Publishers, London, England, G. B. It is one of the best summaries of arguments in favor of a non-flesh diet, and is thoroughly convincing to all who are not blind to reason. The preface by Ernest Bell is fine. Price 50 cents, postpaid.

"How God Tests Souls on the Moral Firing Line," by Rev. H. S. Genevra Lake, box 502, Olympia, Wash. Price 10 cents.

BE OPEN TO CONJECTURE.



LOVE OVER ALL.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
Love gives us all some small sweet way
To set the world rejoicing.

As a result of a new prison labor law, more than 1,400 men confined in the penitentiary at Joliet, Ill., are wholly idle. Excepting for an hour's drill daily, they spend their entire time in their cells. Every day there is like Sunday here. Unless work is soon found for the prisoners, the state of Illinois will have to add 1,400 new rooms to its insane asylums.—Prison Mirror. As ignorance and idleness are the progenitors of crime in the first instance, it is self-evident that they must increase criminal tendencies in criminals. Industry and enlightenment are the antidotes of crime, and it is the bounden duty of the state to see that the best conditions for their furtherance are enforced among its citizens, in and out of prison.

"A Message of Love," by Fannie Quick, is a neat booklet that verifies the saying: "Good goods are done up in small parcels." This message of love is a treasure house of spiritual wealth to the one receptive to its teaching. Address: Fannie Quick, Rock Port, Mo. No price is given.

The Natural Order Society meets every Sunday evening, 8 P. M., at the hall on the second floor of Alisky Building, Third and Morrison streets. The "object of the society is to afford a platform from which every class of thought (except religion) relating to the public good, may be heard and discussed."

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